THE

CHRISTIAN'S BEST TREASURE:

CONTAINING,

The BOOK of

COMMON PRAYER,

And Adminiſtration of the

SACRAMENTS,

AND OTHER

RITES and CEREMONIES

OF THE

CHURCH,

According to the Uſe of

The CHURCH of ENGLAND:

TOGETHER WITH THE

Pſalter or Pſalms of DAVID,

Pointed as they are to be ſung or ſaid in Churches.

With NOTES

PRACTICAL and EXPLANATORY,

From the moſt reſpectable and approved Authorities.

WOLVERHAMPTON: Printed by T. SMITH.



M. Newman
C. D. Peaslee

TABLE II.

1	2 years of our Lord	3
B	1600	0
	1700	1
	1800	1
	1900	2
B	2000	2
	2100	2
	2200	3
	2300	4
B	2400	3
	2500	4
	2600	5
	2700	5
B	2800	5
	2900	6
	3000	6
	3100	7
B	3200	7
	3300	7
	3400	8
	3500	9
B	3600	8
	3700	9
	3800	10
	3900	10
B	4000	10
	4100	11
	4200	12
	4300	12
B	4400	12
	4500	13
	4600	13
	4700	14
B	4800	14
	4900	14
	5000	15
	5100	16

1	2 years of our Lord	3
B	5200	15 16
	5300	17
	5400	17
	5500	17
B	5600	18
	5700	18
	5800	19
	5900	19
B	6000	19
	6100	20
	6200	21
	6300	20
B	6400	21
	6500	22
	6600	23
	6700	22
B	6800	23
	6900	24
	7000	24
	7100	24
B	7200	25
	7300	25
	7400	26
	7500	22
B	7600	26
	7700	27
	7800	28
	7900	27
B	8000	28
	8100	29
	8200	29
	8300	29
B	8400	0
	8500	
	&c.	

TO find the Month and days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given year of our Lord, conſiſting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the ſecond column of Table II. for the given year, conſiſting of entire hundreds, and Note the Number or cypher which ſtands againſt it in the third column: Then, in Table III. look for the ſame Number in the column under any given Golden Number; which when you have found, guide your eye ſide-ways to the left-hand, and in the Firſt column you will find the month and day, to which that Golden Number ought to be prefixed in the Calendar during that period of one hundred years. The letter B prefixed to certain hundredth years in Table II. denotes thoſe years which are ſtill to be accounted Biſſextile or Leap-years in the new Calendar; whereas all the other hundredth years, are to be accounted only common years.

TABLE III.

Paſchal Full Moon.	Sund. Letter.	The GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	1	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	8
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
Apr. 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
Apr. 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
Apr. 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
Apr. 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
Apr. 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
Apr. 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
Apr. 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
Apr. 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
Ap. 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
Ap. 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
Ap. 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
Ap. 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
Ap. 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
Ap. 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
Ap. 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
Ap. 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
Ap. 17	B												7	18	29	10	21	2	13	24
Ap. 18	C	6	17	28	9	20	1	12	23	4	15	26								
Ap. 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The *Order* for *Morning* and *Evening Prayer*, daily to be ſaid and uſed throughout the Year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed Place of the Church, Chapel, or Chancel; except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in times paſt. And here is to be noted, That ſuch Ornaments of the Church, and of the Miniſters thereof, at all times of their Miniſtration, ſhall be retained, and be in uſe, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The

juſt and favourable conſtruction, as in common equity ought to be allowed to all human Writings, eſpecially ſuch as are ſet forth by authority, and even to the very beſt Tranſlations of the holy ſcripture itſelf.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtandings, we conceived might moſt tend to the preſervation of Peace and Unity in the church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the church. And as to the ſeveral variations from the former Book, whether by alteration, addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendar and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words and phraſes of ancient uſage in terms more ſuitable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendering of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places, are now ordered to be read according to the laſt Tranſlation: and that it was thought convenient, that ſome Prayers and Thankſgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former book was compiled, yet by the growth of Anabaptiſm, through the licentiouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the the baptizing of natives in our plantations, and others converted to the faith. If any man, who ſhall deſire a more particular account of the ſeveral alterations in any part of the Liturgy, ſhall take the pains to compare the preſent book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh and perverſe ſpirits, ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the convocations of both provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of England.

¶ *The Order how the pſalter is appointed to be read.*

THE Pſalter ſhall be read through once every Month, as it was there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty-eighth, or Twenty-ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October* and *December*, have One-and thirty days apiece; it is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the next Month enſuing.

And whereas the CXIX Pſalm is divided into XXII Portions, and is over-long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm, ſhall be repeated this Hymn.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Note, That the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the reſt of the holy Scripture is appointed to be read.*

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read over every year once, as in the Calendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the Month in the Calendar following, and there ye ſhall find the chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Calendar, and the Immoveable, where there is a Blank left in the Column of Leſſons, the Proper Leſſons for all which days are to be found in the Table of Proper Leſſons.

And note, That whenſoever Proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Calendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered.

Proper

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PREFACE.

IT hath been the wiſdom of the Church of *England*, ever ſince the firſt compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much ſtiffneſs in refuſing, and of too much eaſineſs in admitting any variation from it. For, as on the one ſide, common experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater than the evils, that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church, upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch Alterations in ſome particulars, as in their reſpective times were thought convenient: Yet

ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt Meterials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts, and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the Publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoined by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majeſty's happy Reſtoration, it ſeemed propable that amongſt other things, the uſe of the Liturgy alſo would retnrn of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men, who under the late uſurped powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of *Common Prayer*, the old Objections muſtered up, with the addition of ſome new ones, more than formerly had been made, to make the number ſwell. In fine, great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be reviſed, and ſuch Alterations therein, and additions thereunto made, as ſhould be thought requiſite for the eaſe of tender conſciences: Whereunto His Majeſty, out of his pious inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all his ſubjects, of what perſuaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequences (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practice of the church of *England*, or indeed of the whole catholick church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain: But ſuch alterations as were tendered to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendered) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of argument, convincing us of the neceſſity of making the ſaid alterations: For we are fully perſuaded in our judgments (and we here profeſs it to the world) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch

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	¶ *Mattins.*	¶ *Evenſong.*
Sundays of Advent. 1	Iſaiah 1	Iſaiah 2
2	5	24
3	25	26
4	30	32
Sundays after Chriſtmas. 1	37	38
2	41	43
Sundays after the Epiphany.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuageſima.	Geneſis 1	Geneſis 2
Sexageſima.	3	6
Quinquageſima.	9 to v 20	12
Sundays in Lent.		
1	19 to v 30	22
2	27	34
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6		
1 Leſſon.	9	10
2 Leſſon.	Matthew 26	Hebrews 5 to v 11
Eaſter-Day.		
1 Leſſon.	Exodus 12	Exodus 14
2 Leſſon.	Romans 6	Acts 2 v 22
Sundays after Eaſter. 1	Numbers 16	Numbers 22
2	23, 24	25
3	Deuteronomy 4	Deuteronomy 5
4	6	7
5	8	9
Sunday after Aſcenſion-day.	12	13
Whitſunday.		
1 Leſſon.	16 *to* v 18	Iſaiah 11
2 Leſſon.	Acts 10 v 34	Acts 19 to v 21
Trinity Sunday.		
1 Leſſon.	Geneſis 1	Geneſis 18
2 Leſſon.	Matthew 3	1 John 5
Sundays after Trinity. 1	Joſhua 10	Joſhua 23
2	Judges 4	Judges 5
3	1 Samuel 2	1 Samuel 3
4	12	13
5	15	17

ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt Meterials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts, and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the Publick.

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2 Leſſon.	Matthew 26	Hebrews 5 to v 11
Eaſter-Day.		
1 Leſſon.	Exodus 12	Exodus 14
2 Leſſon.	Romans 6	Acts 2 v 22
Sundays after Eaſter. 1	Numbers 16	Numbers 22
2	23, 24	25
3	Deuteronomy 4	Deuteronomy 5
4	6	7
5	8	9
Sunday after Aſcenſion-day.	12	13
Whitſunday.		
1 Leſſon.	16 *to* v 18	Iſaiah 11
2 Leſſon.	Acts 10 v 34	Acts 19 to v 21
Trinity Sunday.		
1 Leſſon.	Geneſis 1	Geneſis 18
2 Leſſon.	Matthew 3	1 John 5
Sundays after Trinity. 1	Joſhua 10	Joſhua 22
2	Judges 4	Judges 5
3	1 Samuel 2	1 Samuel 3
4	12	13
5	15	17

Proper LESSONS to be read at Morning and Evening Prayer, on the SUNDAYS throughout the Year.

	¶ *Mattins.*	¶ *Evenſong.*
Sundays after Trinity. 6	2 Samuel 12	2 Samuel 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jeremiah 5	Jeremiah 22
15	35	36
16	Ezekiel 2	Ezekiel 13
17	14	18
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Micha 6
21	Habakkuk 2	Proverbs 1
22	Proverbs 2	3
23	11	12
24	13	14
25	15	16
26	17	19

Proper PSALMS on certain Days.

	¶ *Mattins.*	¶ *Evenſong.*
Chriſtmas-Day.	19. 45. 85.	89. 110. 132.
Aſh-Wedneſday.	6. 32. 38.	102. 130. 143.
Good-Friday.	22. 40. 54.	69. 88.
Eaſter-Day.	2. 57. 111.	113. 114. 118.
Aſcenſion-Day.	8. 15. 21.	24. 47. 108.
Whitſunday.	48. 68.	104. 145.

Proper

Proper LESSONS to be read at Morning and Evening Prayer, on the HOLY-DAYS throughout the Year.

	¶ *Mattins.*	¶ *Evensong.*
S. *Andrew.*	Proverbs---20	Proverbs ---21
S. *Thomas the Apostle.*	---23	---24
Nativity of Christ.		
1 Lesson.	Isaiah --- 9 to v 8	Isaiah 7 v 10 to v 17
2 Lesson.	Luke--- 2 to v 15	Titus ---3 v 4 to v 9
S. *Stephen:*		
1 Lesson.	Proverbs---28	Ecclesiastes---4
2 Lesson.	Acts 6 v 8 and c. 7 (to v 30	Acts --- 7 v 30 to v 55
S. *John.*		
1 Lesson.	Ecclesiastes --- 5	Ecclesiastes---6
2 Lesson.	Revelations ---1	Revelations ---22
Innocents Day.	Jeremiah 31 to v 18	Wisdom ---1
Circumcision.		
1 Lesson.	Genesis ---17	Deuteronomy 10 v 12
2 Lesson.	Romans--- 2	Colossians ---2
Epiphany:		
1 Lesson.	Isaiah ---60	Isaiah---49
2 Lesson.	Luke ---3 to v 23	John ---2 to v 12
Conversion of S. *Paul.*		
1 Lesson.	Wisdom ---5	Wisdom ---6
2 Lesson.	Acts--- 22 to v 22	Acts ---26
Purification of the Virgin Mary.	Wisdom ---9	Wisdom---12
S. *Matthias.*	---19	Ecclesiasticus ---1
Annunciation of our Lady.	Ecclesiasticus ---2	---3
Wednesday before Easter.		
1 Lesson.	Hosea ---13	Hosea---14
2 Lesson.	John ---11 v 45	
Thursday before Easter.		
1 Lesson.	Daniel---9	Jeremiah ---31
2 Lesson.	John ---13	
Good Friday.		
1 Lesson.	Genesis---22 to v 20	Isaiah ---53
2 Lesson.	John---18	1 Peter ---2
Easter-Even.		
1 Lesson.	Zachariah --- 9	Exodus ---13
2 Lesson.	Luke---23 v 50	Hebrews---4
Monday in Easter-Week.		
1 Lesson.	Exodus ---16	Exodus---17
2 Lesson.	Matthew --- 28	Acts---3

Proper LESSONS to be read at Morning and Evening Prayer, on the HOLY-DAYS throughout the Year.

	¶ *Mattins.*	¶ *Evenſong.*
Tueſday in Eaſter-Week.		
1 Leſſon.	Exodus ——20	Exodus ——32
2 Leſſon.	Luke—— 24 to v 13	1 Corinthians ——15
S. *Mark.*	Eccleſiaſticus——4	Eccleſiaſticus——5
S. *Philip* and S. *James.*		
1 Leſſon.	Eccleſiaſticus——7	Eccleſiaſticus——9
2 Leſſon.	John ——1 v 43	
Aſcenſion-Day.		
1 Leſſon.	Deuteronomy ——10	2 Kings ——2
2 Leſſon.	Luke ——24 v 44	Epheſians 4 to v 17
Monday in Whitſun-Week.		
1 Leſſon.	Geneſis — 11 to v 10	Numb. 11 v 16 to (v 30
2 Leſſon.	1 Corinthians ——12	1 Corin. 14 to v 26
Tueſday in Whitſun-Week.		
1 Leſſon.	1 Samuel——19 v 18	Deuteronomy ——30
2 Leſſon.	1 Theſſ. 5 v 12 to v (24	1 John ——4 to v 14
S. *Barnabas.*		
1 Leſſon.	Eccleſiaſticus—— 10	Eccleſiaſticus ——12
2 Leſſon.	Acts——14	Acts——15 to v 36
S. *John Baptiſt.*		
1 Leſſon.	Malachi——3	Malachi——4
2 Leſſon.	Matthew ——3	Matthew—14 to v 13
S. *Peter.*		
1 Leſſon.	Eccleſiaſticus ——15	Eccleſiaſticus ——19
2 Leſſon.	Acts ——3	Acts ——4
S. *James.*	Eccleſiaſticus ——21	Eccleſiaſticus ——22
S. *Bartholomew.*	——24	——29
S. *Matthew.*	——35	——38
S. *Michael.*		
1 Leſſon.	Geneſis ——32	Daniel ——10 v 5
2 Leſſon.	Acts——12 to v 20	Jude—— v 6 to v 16
S. *Luke.*	Eccleſiaſticus——51	Job——1
S. *Simon* and S. *Jude.*	Job——24, 25	——42
All Saints.		
1 Leſſon.	Wiſdom — 3 to v 10	Wiſdom 5 to v 17
2 Leſſon.	Hebr. 11 v 32 and (c. 12 to v 7	Revelat. 19 to v 17

THE CALENDAR,

With the Table of Leſſons.

JANUARY hath xxxi. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	A	*Circumciſion of our Lord.*				
2	b		Gen. 1	Matth. 1	Gen. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphany of our Lord.*				
7	g		9	5	12	5
8	A	Lucian, Prieſt & Mart.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary, Bp. & Conf.	23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Priſca, R. V. & Mart.	33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f	Fabian Bp. of R: & M.	38	18	39	2
21	g	Agnes, R. V. & Mart.	40	19	41	3
22	A	Vincent Sp. D: & Mart.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	*Converſion of St. Paul.*				
26	e		48	23	49	7
27	f		50	24	Exod. 1	8
28	g		Exod. 2	25	3	9
29	A		4	26	5	10
30	b	*King Charles*, Martyr.	(a) 6	27	7	11
31	c		8	28	9	12

Note, That (a) Exodus 6. is to be read only to v. 14.

FEB-

THE CALENDAR,

With the Table of Leſſons.

FEBRUARY hath xxviii. Days,

And in every Leap-Year xxix. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	d	——Faſt	Exo. 10	Mark 1	Exo. 11	1 Cor. 13
2	e	*Purification of Virg. Mary.*—	——	—— 2	——	—— 14
3	f	Blaſius, Bp. & M. ——	—— 12	—— 3	—— 13	—— 15
4	g	——	—— 14	—— 4	—— 15	—— 16
5	A	Agatha, a Sicil. V. & M.	—— 16	—— 5	—— 17	2 Cor. 1
6	b	——	—— 18	—— 6	—— 19	—— 2
7	c	——	—— 20	—— 7	—— 21	—— 3
8	d	——	—— 22	—— 8	—— 23	—— 4
9	e	——	—— 24	—— 9	—— 32	—— 5
10	f	——	—— 33	—— 10	—— 34	—— 6
11	g	——	Lev. 18	—— 11	Lev. 19	—— 7
12	A	——	—— 20	—— 12	—— 26	—— 8
13	b	——	Num. 11	—— 13	Num. 12	—— 9
14	c	Valentine, Bp. & Mart.—	—— 13	—— 14	—— 14	—— 10
15	d	——	—— 16	—— 15	—— 17	—— 11
16	e	——	—— 20	—— 16	—— 21	—— 12
17	f	——	—— 22	Lu 1 *to* 39	—— 23	—— 13
18	g	——	—— 24	1 v 39	—— 25	Gal. 1
19	A	——	—— 27	—— 2	—— 30	—— 2
20	b	——	—— 31	—— 3	—— 32	—— 3
21	c	——	—— 35	—— 4	—— 36	—— 4
22	d	——	Deut. 1	—— 5	Deut. 2	—— 5
23	e	——Faſt	—— 3	—— 6	—— 4	—— 6
24	f	S. *Matthias*, Apoſt. & M	——	—— 7	——	Eph. 1
25	g	——	—— 5	—— 8	—— 6	—— 2
26	A	——	—— 7	—— 9	—— 8	—— 3
27	b	——	—— 9	—— 10	—— 10	—— 4
28	c	——	—— 11	—— 11	—— 12	—— 5
29		——	—— 13	Matth. 7	—— 14	Rom. 12

MARCH

THE CALENDAR,

With the Table of Leſſons.

MARCH hath xxxi. Days.

				Morning Prayer.		Evening Prayer.	
				1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	d	David, Archb. of Menev.		Deut. 15	Luke 12	Deut. 16	Epheſ. 6
2	e	Ced. or Chad, B. of Litc.		——17	——13	——18	Philip. 1
3	f			——19	——14	——20	—— 2
4	g			——21	——15	——22	—— 3
5	A			——24	——16	——25	—— 4
6	b			——26	——17	——27	Coloſ. 1
7	c	Perpetua Maurit. Mart.		——28	——18	——29	—— 2
8	d			——30	——19	——31	—— 3
9	e			——32	——20	——33	—— 4
10	f			——34	——21	Joſh. 1	1 Theſ. 1
11	g			Joſh. 2	——22	—— 3	—— 2
12	A	Greg. M.B. of Rom. & C.		—— 4	——23	—— 5	—— 3
13	b			—— 6	——24	—— 7	—— 4
14	c			—— 8	John 1	—— 9	—— 5
15	d			——10	—— 2	——23	2 Theſ. 1
16	e			——24	—— 3	Judg. 1	—— 2
17	f			Judg. 2	—— 4	—— 3	—— 3
18	g	Edw. K. of Weſt-Sax.		—— 4	—— 5	—— 5	1 Tim. 1
19	A			—— 6	—— 6	—— 7	—— 2, 3
20	b			—— 8	—— 7	—— 9	—— 4
14 21	c	Benedict, Abbot.--		——10	—— 8	——11	—— 5
3 22	d			——12	—— 9	——13	—— 6
23	e			——14	——10	——15	2 Tim. 1
11 24	f		Faſt.	——16	——11	——17	—— 2
25	g	*Annunciation of the V. Mary*			——12		—— 3
19 26	A			——18	——13	——19	—— 4
8 27	b			——20	——14	——21	Titus 1
28	c			Ruth 1	——15	Ruth 2	—— 2, 3
16 29	d			—— 3	——16	—— 4	Philem.
5 30	e			1 Sam. 1	——17	1 Sam. 2	Heb. 1
31	f			—— 3	——18	—— 4	—— 2

☞ The Numbers here prefix'd to the ſeveral Days, between the Twenty-firſt Day of March and the Eighteenth Day of April, both incluſive; do note the Days upon which thoſe full Moons do fall, which happen upon or next after the Twenty-firſt Day of March, in thoſe Years, of which they are reſpectively the Golden Numbers; and the Sunday-Letter next following any ſuch Full Moon, points out Eaſter-day for that Year. All which hold until the Year of our Lord 1899 incluſive; after which Year, the Places of theſe Golden Numbers will be to be changed, as is hereafter expreſſed.

APRIL

THE CALENDAR,

With the Table of Leſſons.

APRIL hath xxx. Days.

				Morning Prayer.		Evening Prayer.	
				1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A		7	20	8	4
	3	b	Richard B. of Chicheſt	9	21	10	5
10	4	c	S. Ambroſe B. of Milan	11	Acts 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James 1
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Peter 1
6	18	c		8	15	9	2
	19	d	Alphege, Archb. of C.	10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Peter 1
	23	A	St. George, Martyr.	18	20	19	2
	24	b		20	21	21	3
	25	c	S. *Mark*, Evan. & Mart.		22		1 John 1
	26	d		22	23	23	2
	27	e		24	24	1 Kin. 1	3
	28	f		1 Kin. 2	25	3	4
	29	g		4	26	5	5
	30	A		6	27	7	2, 3 Joh.

MAY

THE CALENDAR,

With the Table of Leſſons.

MAY hath xxxi. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	b	*S. Phil. & S. James* A. & M.				Jude
2	c		1 Kin. 8	Acts 28	1 Kin. 9	Rom. 1
3	d	Invention of the Croſs.	10	Matth. 1	11	2
4	e		12	2	13	3
5	f		14	3	15	4
6	g	John Ev. ante Port. Lat.	16	4	17	5
7	A		18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Kin. 1	8
10	d		2 Kin. 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1
19	f	Dunſtan, Archbp. of C.	20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezra 1	20	Ezra 3	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. 1	8
26	f	Auguſtin, 1ſt. ABp. of C.	Neh. 2	24	4	9
27	g	Ven. Bede Preſb.	5	25	6	10
28	A		8	26	9	11
29	b	*King Charles* II. Nat. & R.	10	27	13	12
30	c		Eſther 1	28	Eſther 2	13
31	d		3	Mark 1	4	14

THE CALENDAR,

With the Table of Leſſons.

JUNE hath xxx. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	c	Nicomede, R.P. & Mar	Iſth. 5	Mark 2	Eſther 6	1 Cor. 15
2	f		— 7	— 3	— 8	— 16
3	g		— 9	— 4	Job — 1	2 Cor. 1
4	A		Job 2	— 5	— 3	— 2
5	b	Boniface, Biſh. & Mart.	— 4	— 6	— 5	— 3
6	c		— 6	— 7	— 7	— 4
7	d		— 8	— 8	— 9	— 5
8	e		— 10	— 9	— 11	— 6
9	f		— 12	— 10	— 13	— 7
10	g		— 14	— 11	— 15	— 8
11	A	*S. Barnabas*, Apoſt. & M.				
12	b		— 16	— 12	— 17, 18	— 9
13	c		— 19	— 13	— 20	— 10
14	b		— 21	— 14	— 22	— 11
15	e		— 23	— 15	— 24, 25	— 12
16	f		— 26, 27	— 16	— 28	— 13
17	g	S. Alban, Martyr.	— 29	Luke 1	— 30	Gal. 1
18	A		— 31	— 2	— 32	— 2
19	b		— 33	— 3	— 34	— 3
20	c	Tr. of Ed. K. of W. Sax.	— 35	— 4	— 36	— 4
21	d		— 37	— 5	— 38	— 5
22	e		— 39	— 6	— 40	— 6
23	f	Faſt.	— 41	— 7	— 42	Eph. 1
24	g	*Nativ. of S. John Baptiſt.*				
25	A		Prov. 1	— 8	Prov. 2	— 2
26	b		— 3	— 9	— 4	
27	c		— 5	— 10	— 6	— 3
28	d	Faſt.	— 7	— 11	— 8	— 5
29	e	*S. Peter*. Apoſt. & Mart.				
30	f		— 9	— 12	— 10	— 6

THE CALENDAR,

With the Table of Leſſons.

JULY hath xxxi. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Viſit. of the B. V. Mary.	—13	—14	—14	— 2
3	b		—15	—15	—16	— 3
4	c	Tr of S. Martin, B. & C.	—17	—16	—18	— 4
5	d		—19	—17	—20	Coloſ. 1
6	e		—21	—18	—22	— 2
7	f		—23	—19	—24	— 3
8	g		—25	—20	—26	— 4
9	A		—27	—21	—28	1 Theſ. 1
10	b		—29	—22	—31	— 2
11	c		Eccl. 1	—23	Eccl. 2	— 3
12	d		— 3	—24	— 4	— 4
13	e		— 5	John 1	— 6	— 5
14	f		— 7	— 2	— 8	2 Theſ. 1
15	g	Swithun, B. of Win. Tr.	— 9	— 3	—10	— 2
16	A		—11	— 4	—12	— 3
17	b		Jer. 1	— 5	Jer. 2	1 Tim. 1
18	c		— 3	— 6	— 4	— 2, 3
19	d		— 5	— 7	— 6	— 4
20	e	Marg. V. & M. at Antio.	— 7	— 8	— 8	— 5
21	f		— 9	— 9	—10	— 6
22	g	S. Mary Magdalene. —	—11	—10	—12	Tim. 1
23	A		—13	—11	—14	— 2
24	b	Faſt.	—15	—12	—16	— 3
25	c	*S. James*, Apoſt. & Mart		—13		— 4
26	d	S. Anne, M. of the B. V. M.	—17	—14	—18	Titus 1
27	e		—19	—15	—20	— 2, 3
28	f		—21	—16	—22	Philem.
29	g		—23	—17	—24	Heb. 1
30	A		—25	—18	—26	— 2
31	b		—27	—19	—28	— 3

THE CALENDAR,

With the Table of Leſſons.

AUGUST hath xxxi. Days.

			Mornng Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ:
1	c	Lammas-Day.	Jer. 29	Joh. 20	Jer. 30	Heb. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfig. of our Lord.	39	4	40	9
7	b	Name of Jeſus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Lawr. A. D. of R. & M.	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lam: 1	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Pet. 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2	18	3	5
21	b		4	19	5	2 Pet. 1
22	c		6	20	7	2
23	d	Faſt.	8	21	9	3
24	e	S. *Barthol.* Ap. & Mart.		22		1 Joh. 1
25	f		10	23	11	2
26	g		12	24	Hoſ. 1	3
27	A		Hoſ. 2, 3	25	4	4
28	b	S. Aug. B. of Hippo, C. D	5, 6	26	7	5
29	c	Beheading of S. John B.	8	27	9	2, 3 Joh.
30	d		10	28	11	Jude
31	e		12	Matth. 1	13	Rom: 1

SEPT-

THE CALENDAR,

With the Table of Leſſons.

SEPTEMBER hathxxx. Days

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	f	Giles, Abbot & Confeſ.	Hoſ. 14	Matt. 2	Joel 1	Rom. 2
2	g		Joel 2	3	3	3
3	A		Amos 1	4	Amos 2	4
4	b		3	5	4	5
5	c		5	6	6	6
6	d		7	7	8	7
7	e	Enurchus, B.of Orleans.	9	8	Obad.	8
8	f	Nat. of the Bl. Vir. Mary.	Jonah 1	9	Jon. 2, 3	9
9	g		4	10	Micah 1	10
10	A		Micah 2	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nahu. 1	14	Nahu. 2	14
14	e	Holy-croſs Day.	3	15	Hab. 1	15
15	f		Hab. 2	16	3	16
16	g		Zeph. 1	17	Zeph: 2	1 Cor. 1
17	A	Lambert, Bp. & Martyr.	3	18	Hagg: 1	2
18	b		Hagg. 2	19	Zech. 1	3
19	c		Zec. 2, 3	20	4, 5	4
20	d	Faſt	6	21	7	5
21	e	*S. Matthew*, Ap. & Evang.		22		6
22	f		8	23	9	7
23	g		10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mala: 1	10
26	c	S. Cyp. AB. of Car. & M.	Mala. 2	27	3	11
27	b		4	28	Tobit 1	12
28	e		Tobit. 2	Mark 1	3	13
29	f	S. *Michael & all Angels.*		2		14
30	g	S. Jerom, Pr. Con. & Dr.	4	3	6	15

THE CALENDAR,

With the Table of Leſſons.

OCTOBER hath xxxi. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	A	Remigius, Bp. of Rhem:	Tobi: 7	Mark 4	Tobit 8	1 Cor. 16
2	b		9	5	10	2 Cor. 1
3	c		11	6	12	2
4	d		13	7	14	3
5	e		Judith 1	8	Judith 2	4
6	f	Faith, Virgin & Martyr.	3	9	4	5
7	g		5	10	6	6
8	A		7	11	8	7
9	b	S. Denys Areop. B. & M.	9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Tranſ. of K. Edw. Conf.	Wiſd. 1	16	Wiſd. 2	12
14	g		3	Lu. 1 *to* 39	4	13
15	A		5	1 v 39	6	Galat. 1
16	b		7	2	8	2
17	c	Etheld. V. & Ab. of Ely.	9	3	10	3
18	d	*S. Luke*, Evangeliſt.		4		4
19	e		11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Eph. 1
22	A		17	8	18	2
23	b		19	9	Ecclus. 1	3
24	c		Ecclus. 2	10	3	4
25	d	Criſpin, Martyr.	4	11	5	5
26	e		6	12	7	6
27	f	Faſt.	8	13	9	Philip. 1
28	g	*S. Simon & Jude*, Ap. & M.		14		2
29	A		10	15	11	3
30	b		12	16	13	4
31	c	Faſt.	14	17	15	Coloſ. 1

THE CALENDAR,

With the Table of Leſſons.

NOVEMBER hath xxx. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	Leſſ.	1 Leſſ.	2 Leſſ.
1	d	*All Saints Day.*				
2	e		Eccl. 16	Luke 18	Eccl. 17	Coloſ. 2
3	f		18	19	19	3
4	g		20	20	21	4
5	A	*Papiſts Conſpiracy.*	22	21	23	1 Theſſ. 1
6	b	Leonard, Confeſſor.	2	22	(a) 25	2
7	c		27	23	28	3
8	d		29	24	(b) 30	4
9	e		31	John 1	32	5
10	f		33	2	34	2 Theſ. 1
11	g	S. Martin, Bp. & Conf.	35	3	36	2
12	A		37	4	38	3
13	b	Britius, Biſhop.	39	5	40	1 Tim. 1
14	c		41	6	42	2, 3
15	d	Machutus, Biſhop.	43	7	44	4
16	e		45	8	(c) 46	5
17	f	Hugh, Biſh. of Lincoln.	47	9	48	6
18	g		49	10	50	2 Tim. 1
19	A		51	11	Baruch 1	2
20	b	Edmund, King & Mart.	Baruch 2	12	3	3
21	c		4	13	5	4
22	d	Cecilia, Virg. & Martyr.	6	14	Hiſ. Suſ.	Titus 1
23	e	S. Clem. 1ſt. B. of R. & M.	Bel & Dr.	25	Iſaiah 1	2, 3
24	f		Iſaiah 2	16	3	Philem.
25	g	Catharine, Vir. & Mart.	4	17	5	Hebr. 1
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	*S. Andrew*, Ap. & Mart.		Acts 1		6

Note, That (a) Ecclus. 25. is to be read only to v. 13. and (b) Ecclus. 30. only to v. 18. and (c) Ecclus. 46. only to v. 20.

THE CALENDAR,

With the Table of Leſſons.

DECEMBER hath xxxi. Days.

			Morning Prayer.		Evening Prayer.	
			1 Leſſ.	2 Leſſ.	1 Leſſ.	2 Leſſ.
1	f		Iſa. 14	Acts 2	Iſa. 15	Heb. 7
2	g		— 16	— 3	— 17	— 8
3	A		— 18	— 4	— 19	— 9
4	b		— 20, 21	— 5	— 22	— 10
5	c		— 23	— 6	— 24	— 11
6	d	Nicolas, B. of M. in Ly.	— 25	7 *to* v 30	— 26	— 12
7	e		— 27	---7 v 30	— 28	— 13
8	f	Concep. of the V. Mary.	— 29	— 8	— 30	James 1
9	g		— 31	— 9	— 32	— 2
10	A		— 33	— 10	— 34	— 3
11	b		— 35	— 11	— 36	— 4
12	c		— 37	— 12	— 38	— 5
13	d	Lucy, Virgin & Martyr.	— 39	— 13	— 40	1 Pet. 1
14	e		— 41	— 14	— 42	— 2
15	f		— 43	— 15	— 44	— 3
16	g	O Sapientia.	— 45	— 16	— 46	— 4
17	A		— 47	— 17	— 48	— 5
18	b		— 49	— 18	— 50	2 Pet. 1
19	c		— 51	— 19	— 52	— 2
20	d	Faſt.	— 53	— 20	— 54	— 3
21	e	S. *Thomas*, Apoſt. & Mar.	—	— 21	—	1 John 1
22	f		— 55	— 22	— 56	— 2
23	g		— 57	— 23	— 58	— 3
24	A	Faſt.	— 59	— 24	— 60	— 4
25	b	*Chriſtmas-Day.*	—	—	—	—
26	c	S. *Stephen*, Firſt Martyr.	—	—	—	—
27	d	S. *John*, Apoſt. & Evan.	—	—	—	—
28		*Innocents-Day.*	—	— 25	—	— 5
29	f		— 61	— 26	— 62	2 John.
30			— 63	— 27	— 64	3 John.
31	A	Silveſter, Biſh. of Rome.	— 65	— 28	— 66	Jude.

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts and Holy-days begin.

EASTER-DAY (on which the rest depend) is always the first *Sunday* after the *Full Moon* which happens upon, or next after the Twenty-first Day of *March*; and if the *Full Moon* happens on a *Sunday*, *Easter-day* is the *Sunday* after.

Advent-Sunday is always the neareſt *Sunday* to the Feaſt of S. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima* } *Sunday* is { Nine, Eight, Seven, Six } Weeks before *Easter*.

Rogation Sunday, *Aſcenſion-Day*, *Whitſunday*, *Trinity Sunday* } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter*.

A Table of all the Feaſts that are to be obſerved in the Church of England throughout the Year.

All Sundays in the Year.

The Days of the Feaſts of {
The Circumciſion of our Lord *Jeſus Chriſt*.
The Epiphany.
The Converſion of S. *Paul*.
The Purification of the Bleſſed Virgin.
S. *Matthias* the Apoſtle.
The Annunciation of the Bleſſed Virgin.
S. *Mark* the Evangeliſt.
S. *Philip* and S. *James* the Apoſtles.
The Aſcenſion of our Lord *Jeſus Chriſt*.
S. *Barnabas*.
The Nativity of S. *John Baptiſt*.
S. *Peter* the Apoſtle.
S. *James* the Apoſtle.
S. *Bartholomew* the Apoſtle.
S. *Matthew* the Apoſtle.
S. *Michael* and all Angels.
S. *Luke* the Evangeliſt.
S. *Simon* and S. *Jude* the Apoſtles.
All Saints.
S. *Andrew* the Apoſtle.
S. *Thomas* the Apoſtle.
The Nativity of our Lord.
S. *Stephen* the Martyr.
S. *John* the Evangeliſt.
The Holy Innocents.
}

Monday and *Tueſday* in *Easter-week*. *Monday* and *Tueſday* in *Whitſun-week*.

TA-

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

A Table of Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virg. *Mary*
- The Annunciation of the Blessed Virgin.
- *Easter day.*
- *Ascension day.*
- *Penticost.*
- S. *Matthias.*
- S. *John Baptist.*
- S. *Peter.*
- S. *James.*
- S. *Bartholomew.*
- S. *Matthew.*
- S. *Simon* and S. *Jude.*
- S. *Andrew.*
- S. *Thomas.*
- All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The Forty Days of Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after
1. The First Sunday in *Lent.*
2. The Feast of *Penticost.*
3. *September* 14.
4. *December* 13.

III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except *Christmas-day.*

Certain Solemn Days, for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The Twenty-ninth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-second Day of *June*, being the Day on which His Majesty began his happy Reign.

A TABLE to find EASTER-DAY, from the Preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Numb.	Days of the Mon.	Sunday-Letter.
14	Mar. 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of EASTER; to find which, look for the Golden Number of the Year in the firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday-Letter is EASTER-DAY. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is EASTER-DAY.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number: but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our Lord its fourth Part, omitting Fractions, and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the year 1800 till the Year 1899 incluſive, add to the current Year only its fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-Years the Letter found, as above, will be the Sunday-Letter from the intercalated Day excluſive, to the End of the Year.

ANOTHER

ANOTHER

TABLE to find EASTER,

TILL

The YEAR 1899 inclusive.

SUNDAY-LETTERS.

Golden Number	A	B	C	D	E	F	G
I.	Apr. 16	17	18	19	20	14	15
II.	Apr. 9	3	4	5	6	7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	Apr. 16	17	11	12	13	14	15
V.	Apr. 2	3	4	5	6	Mar. 31	Apr. 1
VI.	Apr. 23	24	25	19	20	21	22
VII.	Apr. 9	10	11	12	13	14	8
VIII.	Apr. 2	3	Mar. 28	29	30	31	Apr. 1
IX.	Apr. 16	17	18	19	20	21	22
X.	Apr. 9	10	11	5	6	7	8
XI.	Mar. 26	27	28	29	30	31	25
XII.	Apr. 16	17	18	19	13	14	15
XIII.	Apr. 2	3	4	5	6	7	8
XIV.	Mar. 26	27	28	22	23	24	25
XV.	Apr. 16	10	11	12	13	14	15
XVI.	Apr. 2	3	4	5	Mar. 30	31	Apr. 1
XVII.	Apr. 23	24	18	19	20	21	22
XXIII.	Apr. 9	10	11	12	13	7	8
XIX.	Apr. 2	Mar 27	28	29	30	31	Apr. 1

TO make uſe of the preceding Table, find the Sunday-Letter for the Year in the Uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday-Letter, you have the Day of the Month on which EASTER falleth that Year. But Note, That the Name of the Month is ſet on the Left-Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

A Table

A Table of *Moveable Feasts* calculated for Forty Years.

Year of our LORD.	The Golden Number.	The Epact.	Sunday-Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
1760	13	12	F E	3	Feb. 3	Feb. 20	Apr. 6	May 11	May 15	May 25	25	Nov 30
1761	4	23	D	1	Jan. 18	—— 4	Mar. 22	Ap. 26	Ap. 30	—— 10	27	—— 29
1762	5	4	C	4	Feb. 7	—— 24	Ap. 11	May 16	May 20	—— 30	24	—— 28
1763	16	15	B	3	Jan. 30	—— 16	—— 3	—— 8	—— 12	—— 22	25	—— 27
1764	17	26	A G	6	Feb. 19	Mar. 7	—— 22	—— 27	—— 31	Jun. 10	23	Dec. 2
1765	18	7	F	3	—— 3	Feb. 20	—— 7	—— 12	—— 16	May 26	25	—— 1
1766	9	18	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	—— 18	26	Nov 30
1767	1	0	D	5	Feb. 15	Mar. 4	Ap. 19	—— 24	—— 28	Jun. 7	23	—— 29
1768	2	11	C B	3	Jan. 31	Feb. 17	—— 3	—— 8	—— 12	May 22	25	—— 27
1769	3	22	A	2	—— 22	—— 8	Mar. 26	Ap. 30	—— 4	—— 14	27	Dec. 3
1770	4	3	G	5	Feb. 11	—— 28	Ap. 15	May 20	—— 24	Jun. 3	24	—— 2
1771	5	14	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	May 19	26	—— 1
1772	6	25	E D	5	Feb. 16	Mar 4	Ap. 19	—— 24	—— 28	Jun. 7	23	Nov 29
1773	7	6	C	4	—— 7	Feb. 24	—— 11	—— 16	—— 20	May 30	24	—— 28
1774	8	17	B	3	Jan. 30	—— 16	—— 3	—— 8	—— 12	—— 22	25	—— 27
1775	9	28	A	5	Feb. 12	Mar. 1	—— 16	—— 21	—— 25	Jun. 4	24	Dec. 3
1776	10	9	G F	4	—— 4	Feb. 21	—— 7	—— 12	—— 16	May 26	25	—— 1
1777	11	20	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	—— 18	26	Nov 30
1778	2	1	D	5	Feb. 15	Mar. 4	Ap. 19	—— 24	—— 28	Jun. 7	23	—— 29
1779	3	12	C	3	Jan. 31	Feb. 17	—— 4	—— 9	—— 13	May 23	25	—— 28
1780	14	23	B A	2	—— 23	—— 9	Mar. 26	Ap. 30	—— 4	—— 14	27	Dec. 3
1781	5	4	G	5	Feb. 11	—— 28	Ap. 15	May 20	—— 24	Jun. 3	24	—— 2
1782	16	15	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	May 19	26	—— 1
1783	17	26	E	5	Feb. 16	Mar. 5	Ap. 20	—— 25	—— 29	Jun. 8	23	Nov 30
1784	18	7	D C	4	—— 8	Feb. 25	—— 11	—— 16	—— 20	May 30	24	—— 28
1785	19	18	B	2	Jan. 23	—— 9	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1786	1	0	A	5	Feb. 12	Mar. 1	Ap. 16	—— 21	—— 25	Jun. 4	24	Dec. 3
1787	2	11	G	4	—— 4	Feb. 21	—— 8	—— 13	—— 17	May 27	25	—— 2
1788	3	22	F E	1	Jan. 20	—— 6	Mar. 23	Ap. 27	—— 1	—— 11	27	Nov 30
1789	4	3	D	4	Feb. 8	—— 25	Ap. 12	May 17	—— 21	—— 31	24	—— 29
1790	5	14	C	3	Jan. 31	—— 17	—— 4	—— 9	—— 13	—— 23	25	—— 28
1791	6	25	B	6	Feb. 20	Mar. 9	—— 24	—— 29	June 2	Jun. 12	22	—— 27
1792	7	6	A G	4	—— 5	Feb. 22	—— 8	—— 13	May 17	May 27	25	Dec. 2
1793	8	17	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	—— 19	26	—— 1
1794	9	28	E	5	Feb. 16	Mar. 5	Ap. 20	—— 25	—— 29	Jun. 8	23	Nov 30
1795	10	9	D	3	—— 1	Feb. 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1796	11	20	B	2	Jan. 24	—— 10	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1797	12	1	A	5	Feb. 12	Mar. 1	Ap. 16	—— 21	—— 25	Jun. 4	24	Dec. 3
1798	13	12	G	4	—— 4	Feb. 21	—— 8	—— 13	—— 17	May 27	25	—— 2
1799	14	23	F	1	Jan. 20	—— 6	Mar. 24	Ap. 28	—— 2	—— 12	27	—— 1
1800	15	4	E	4	Feb. 9	—— 26	Ap. 13	May 18	—— 22	Jun. 1	22	Nov 30

A TABLE of the *Moveable Feasts*, according to the several Days that EASTER can possibly fall upon.

Easter-Day.	Sund. aft. Epiph.	Septuag. Sunday.	First Day of Lent.	Rogat. Sunday.	Ascension-Day.	Whitsunday.	Sund. after Trin.	Advent-Sunday.
Mar. 22	1	Jan 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
—— 23	1	—— 19	—— 5	—— 27	May 1	—— 11	27	—— 30
—— 24	1	—— 20	—— 6	—— 28	—— 2	—— 12	27	Dec. 1
—— 25	2	—— 21	—— 7	—— 29	—— 3	—— 13	27	—— 2
—— 26	2	—— 22	—— 8	—— 30	—— 4	—— 14	27	—— 3
—— 27	2	—— 23	—— 9	May 1	—— 5	—— 15	26	Nov. 27
—— 28	2	—— 24	—— 10	—— 2	—— 6	—— 16	26	—— 28
—— 29	2	—— 25	—— 11	—— 3	—— 7	—— 17	26	—— 29
—— 30	2	—— 26	—— 12	—— 4	—— 8	—— 18	26	—— 30
—— 31	2	—— 27	—— 13	—— 5	—— 9	—— 19	26	Dec. 1
Apr. 1	3	—— 28	—— 14	—— 6	—— 10	—— 20	26	—— 2
—— 2	3	—— 29	—— 15	—— 7	—— 11	—— 21	26	—— 3
—— 3	3	—— 30	—— 16	—— 8	—— 12	—— 22	25	No. 27
—— 4	3	—— 31	—— 17	—— 9	—— 13	—— 23	25	—— 28
—— 5	3	Feb. 1	—— 18	—— 10	—— 14	—— 24	25	—— 29
—— 6	3	—— 2	—— 19	—— 11	—— 15	—— 25	25	—— 30
—— 7	3	—— 3	—— 20	—— 12	—— 16	—— 26	25	Dec. 1
—— 8	4	—— 4	—— 21	—— 13	—— 17	—— 27	25	—— 2
—— 9	4	—— 5	—— 22	—— 14	—— 18	—— 28	25	—— 3
—— 10	4	—— 6	—— 23	—— 15	—— 19	—— 29	24	No. 27
—— 11	4	—— 7	—— 24	—— 16	—— 20	—— 30	24	—— 28
—— 12	4	—— 8	—— 25	—— 17	—— 21	—— 31	24	—— 29
—— 13	4	—— 9	—— 26	—— 18	—— 22	June 1	24	—— 30
—— 14	4	—— 10	—— 27	—— 19	—— 23	—— 2	24	Dec. 1
—— 15	5	—— 11	—— 28	—— 20	—— 24	—— 3	24	—— 2
—— 16	5	—— 12	Mar. 1	—— 21	—— 25	—— 4	24	—— 3
—— 17	5	—— 13	—— 2	—— 22	—— 26	—— 5	23	No. 27
—— 18	5	—— 14	—— 3	—— 23	—— 27	—— 6	23	—— 28
—— 19	5	—— 15	—— 4	—— 24	—— 28	—— 7	23	—— 29
—— 20	5	—— 16	—— 5	—— 25	—— 29	—— 8	23	—— 30
—— 21	5	—— 17	—— 6	—— 26	—— 30	—— 9	23	Dec. 1
—— 22	6	—— 18	—— 7	—— 27	—— 31	—— 10	23	—— 2
—— 23	6	—— 19	—— 8	—— 28	June 1	—— 11	23	—— 3
—— 24	6	—— 20	—— 9	—— 29	—— 2	—— 12	22	No. 27
—— 25	6	—— 21	—— 10	—— 30	—— 3	—— 13	22	—— 28

☞ Note, that in the Bissextile or Leap-year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day later than it really does. And for the same reason one Day must in every Leap-year be added to the Day of the Month given by the Table for Septuagesima-Sunday: And the like must be done for the first Day of Lent, (commonly called Ash-Wednesday) unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table is the right Day:

TABLE TO FIND EASTER-DAY,

From the YEAR 1900, to 2199 inclusive.

Golden Numbers.	Day of the Month.	Sunday Letters.
14	Mar. 22	D
	—23	E
3	—24	F
	—25	G
11	—26	A
	—27	B
19	—28	C
8	—29	D
	—30	E
16	—31	F
5	Ap. 1	G
	— 2	A
13	— 3	B
2	— 4	C
	— 5	D
10	— 6	E
	— 7	F
18	— 8	G
7	— 9	A
	—10	B
15	—11	C
4	—12	D
	—13	E
12	—14	F
1	—15	G
	—16	A
9	—17	B
17	—18	C
6	—19	D
	—20	E
	—21	F
	—22	G
	—23	A
	—24	B
	—25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed as is neceſſary for finding the Paſchal Full Moons, and the Feaſt of Eaſter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made Uſe of, in all Reſpects, as the firſt Table before inſerted, for finding Eaſter till the Year 1899.

General

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8300	8300 8400
8500	*etc.*					

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its fourth Part, omitting Fractions, and alſo the Number, which in Table I. ſtandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter, which ſtandeth under the Number at the Top of the Table, is the Sunday-Letter.

TABLE

The ORDER for

MORNING PRAYER,*

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Minister ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow; and then he ſhall ſay that which is written after the ſaid Sentences.*†

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* 51. 9.

* Our eſtabliſhed Liturgy is called a *Book of Common Prayer*, that is, a Book containing ſuch Forms of Prayer, as People meet together to join in, and with united Hearts and Affections to offer up to God at the ſame time.

† Conſidering that we find it difficult to ſeparate our minds from the things of this world, which are perpetually crowding into them, and apt to interrupt our Devotion, therefore the Church has moſt prudently enjoined, that ſome of theſe Sentences, and alſo that moſt ſerious Exhortation which immediately follows, ſhould be conſtantly read in the beginning of Morning Prayer. For thereby the Souls of the Congregation are prepared for the great work they are ſetting about; they are gradually wrought up to a ſpiritual frame, and a praying diſpoſition, which will enable them to offer their Addreſſes to God with a fixed Attention and inflamed Affections.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

* Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24. *Pſal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will ariſe, and go to my father; and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we con-

* *Rend your Heart, &c.* It was cuſtomary with the Jews in time of public Penitence, to ſhew many outward marks of it, ſuch as rending their Cloaths, throwing Aſhes upon their Heads, and ſitting in the Duſt. But as theſe outward Signs were too often abuſed to the purpoſes of Hypocriſy; the Prophet therefore recommends a real contrition and change of Heart above all ſuch external appearances.

confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren,* the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me:

* This Exhortation is a judicious Preparation for the following Confeſſion. It collects the neceſſity of it from the word of God; and when it hath convinced us of that, it inſtructeth us in the right manner, and then invites us to that neceſſary duty, for which it hath ſo well prepared us.

Whilſt this Exhortation is reading, every perſon ought diligently to *liſten* to its *ſenſe*, and not to repeat the words after the miniſter.

MORNING PRAYER.

¶ *A general* **Confeſſion, to be ſaid of the whole Congregation,*† *after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins,*‡ *to be pronounced*

* Thoſe who would pray effectually have always begun with Confeſſion: To the end that their guilt being removed by penitential acknowledgements, there might no bar be left to God's grace and mercy.

As to the form of this Confeſſion, it is blamed by our ſectaries for being *too general:* And yet it is ſo particular, as to contain all that can be expreſſed: For a Confeſſion drawn up according to the mind of the objectors, would force thoſe that join in it to accuſe and condemn themſelves of thoſe ſins daily, which perhaps they never committed in their lives.

† In this Confeſſion, and wherever the people bear a part in the public ſervice, they muſt take care, equally to avoid a loud and clamorous voice, as well as one low and inarticulate, and to make uſe only of an humble voice ſuited to the ſolemnity of the occaſion.

‡ Since God has committed to his ambaſſadors the *miniſtry of reconciliation,*

nounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him, which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.†

¶ *Then*

reconciliation, they can never more ſeaſonably exerciſe it than now after the people having been humbled by the preceding Confeſſion. For this reaſon the Prieſt immediately riſes from his knees, and *ſtanding up*, as with authority, declares and pronounces for their comfort and ſupport, that *God, who deſires not the death of a ſinner, but rather that he may turn from his wickedneſs and live, pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel.*

* The Prieſt is required to pronounce the Abſolution *ſtanding*, becauſe it is an act of his authority in declaring the will of God, whoſe ambaſſador he is. But the people are to continue *kneeling*, in token of that humility and reverence, with which they ought to receive the joyful news of a pardon from God.

† This is an Hebrew term uſed in devotions, by which, at the end of Prayers and Collects, we mean, "ſo be it, O Lord, as in our "prayers we have expreſſed;" at the end of Creeds and other religious Exerciſes, "ſo be it, this is our ſenſe and meaning of what has "been ſaid."

By

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer* with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

† O Lord, open thou our lips;

Anſw.

By the people's being directed to *anſwer Amen at the end of the prayers*, they might eaſily perceive that they are expected to be ſilent in the prayers themſelves, and to declare their aſſent by an Amen at laſt, without diſturbing thoſe that are near them by muttering over the Collects in a confuſed manner, as is practiſed by too many in moſt congregations, contrary to common ſenſe, as well as decency and good manners.

* Having been prepared by the preceding part of the ſervice, we now come to offer up our prayers and praiſes to God; and what more proper form to begin with, than that which our Saviour himſelf has taught us? And herein we have the concurrence of all the ancient fathers, who conſtantly ſaid this before their other prayers; and looked upon it, as a foundation, on which their other prayers were to be built. And we may reſt aſſured, that as it is of our Saviour's own compoſing, it contains every thing fit for us, in this our militant ſtate, to aſk, or God to grant. For which cauſe it is, and ought to be, added to all our forms and offices to make up their defects, and to recommend them to our heavenly Father: who, if he cannot deny us when we aſk in his Son's *name*, can much leſs do ſo when we ſpeak in his *words* alſo.

† Theſe Reſponſes are intended, by a grateful Variety, to engage the attention of the people: For ſince they have their ſhare of duty, they muſt expect till their turn come, and prepare for the next reſponſe;

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us:

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm* following: except on* Easter Day, *upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino.

Psalm 95.

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

sponse; whereas, when the minister does all, the people naturally grow sleepy and heedless, as if they were wholly unconcerned.

Some have objected against the dividing of our prayers into such small parts and versicles: but to this we answer, That though there be an alteration and division in the utterance, yet the prayer is but one continued form. For though the church requires that the minister speak one portion, and the people the other; yet both the minister and people ought mentally to offer up, and speak to God, what is vocally offered up and spoken by each of them respectively.

* This ninety-fifth Psalm carries its internal Evidence along with it, that it was designed at first for the public service: And our Reformers have very fitly placed it here as a proper preparatory to the following Psalms, Lessons, and Collects.

Let

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with Pſalms;

For the Lord is a great God: and a great King above all Gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker;

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed: and at the end of every Pſalm throughout the year, and likewiſe at the end of*

Bene-

Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon,* taken out of the Old Teſtament, as is appointed in the Calendar (except there be proper Leſſons aſſigned for that Day:) He that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in* Engliſh, *the Hymn called,* Te Deum laudamus, *daily throughout the Year.*

¶ *Note, that before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, *or* Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, *or* the Second Leſſon.

† *Te Deum laudamus.*

WE praiſe thee, O God: we acknowledge thee to be the Lord.

* Whilſt the Scriptures are reading, the people muſt not tattle or diſregard them; but reverently attend to what is read, conſidering it is the word of God, which is the rule of their duty. And whenever any thing hits their own caſe, whether it be Inſtruction, Comfort, or Reproof, let them treaſure it up in honeſt hearts, and endeavour to behave themſelves conformably to it in the whole courſe of their converſation.

† Theſe two Hymns *Te Deum* and the *Benedicite* are properly appointed after the *firſt Leſſon:* theſe from their natural majeſty and ſublimity lift up the mind, and fit it for attending to the higher things revealed in the Goſpel, which now in the *ſecond Leſſon* are read to the Congregation.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the World: doth acknowledge thee;

The Father; of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of Glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the Kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious Blood.

Make them to be numbered with thy Saints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle*

Benedicite, omnia Opera Domini.

O All ye Works of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Sun and Moon, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Showers and Dew, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Fire and Heat, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Winter and Summer, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Dews and Froſts, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Froſt and Cold, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Ice and Snow, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Nights and Days, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Light and Darkneſs, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnify him for ever.

O ye Mountains and Hills, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye green Things upon the earth, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Seas and Floods, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Fowls of the air, bleſs ye the Lord: praiſe him, and magnify him for ever.

O all ye Beaſts and Cattle, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Children of Men, bleſs ye the Lord: praiſe him, and magnify him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnify him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye Spirits and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnify him for ever.

O ye holy and humble Men of heart, bleſs ye the Lord: praiſe him, and magnify him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then*

¶ *Then ſhall be read in like manner the Second Leſſon,* taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on* S. John Baptiſt's *Day.*

† *Benedictus.* S. Luke 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear,

In holineſs and righteouſneſs before him: all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

* Having expreſſed our thankfulneſs to God in one of the above-mentioned Hymns for the light and inſtruction we have received from the firſt Leſſon; we are fitly diſpoſed to hear the clearer revelations exhibited to us in the ſecond.

† This Hymn was compoſed by good old Zacharias, at the circumciſion of his ſon, St. John the Baptiſt, and contains a thankſgiving to God for the incarnation of our Saviour, and for thoſe unſpeakable mercies, which (though they were not then fully completed) were quickly afterwards the ſubject of the whole church's praiſes.

To

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

* *Jubilate Deo.* PSALM. 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name;

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

* The title to this Pſalm, in the original Hebrew, implies a *Pſalm of Praiſe:* The Jews tell us, that it was cuſtomary to ſing it at the Euchariſtical Sacrifices, juſt as the prieſt was entering the temple: It is very properly introduced here, as a Pſalm of Praiſe and Thankſgiving to God, for his exceeding grace, mercy, and truth, which are ſo eminently ſet forth in the Goſpel.

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſung or ſaid the Apoſtles* Creed by the Miniſter and the People, ſtanding: Except only ſuch days as the Creed of Saint* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into Hell; The third day he roſe again from the dead, he aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; the Communion of Saints; the forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

* This is an Epitome of our faith: the ancient Chriſtians made uſe of ſuch ſhort and ſummary confeſſions of their faith, which did in few words contain all the neceſſary doctrines of our Chriſtian truth. This is called the Apoſtles Creed, not becauſe it can be firmly proved that the twelve Apoſtles did each of them contribute one Article to the completing thereof; but becauſe they did either agree in this ſummary in their life-time, or elſe it was acknowledged in the age next ſucceeding the Apoſtles, as being conformable to their doctrine.

In this Creed which we rehearſe, we ſtand up, to profeſs our ſteady adherence to it.

¶ *And*

¶ *And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you:

Anſwer. And with thy ſpirit.

¶ *Miniſter.*

* Let us pray.

† Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer with a loud voice.*

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

‡ O Lord, ſhew thy mercy upon us;

* This is ſaid by the miniſter, to advertiſe the Congregation, that after having liſtened to the ſeveral parts of God's word, which have been repeated to them, and having made an open Profeſſion of their faith, they ſhould lay aſide all wandering thoughts, and attend to the great work they are about: for though the miniſter only ſpeaks moſt of the words, yet our affections muſt go along with every petition, and ſign them all at laſt with an hearty *Amen.*

† The Office of *Prayer* which now begins, is preceded by theſe ſhort Ejaculations, to prevent us from entering upon it too abruptly; and by the Lord's Prayer, in order to perfect and diſtinguiſh *it.*

‡ Before the miniſter begins to pray alone for the people, they are to join with him (according to the primitive way of praying) in ſome ſhort Verſicles and Reſponſes taken for the moſt part out of the Pſalms, and containing the ſum and ſubſtance of all the following Collects.

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any

any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord, our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the King's Majeſty.**

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious ſovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will,

* To pray for the *King* and the *Royal Family* is not only our duty, as we are taught by St. *Paul*, 1 *Tim.* 2. 2. but likewiſe it is ſhewing a proper regard to our intereſt: becauſe if it is for the welfare of a nation that its Governours ſhould be *righteous*; it muſt certainly be wiſdom to implore God's aſſiſtance to enable them to become ſo.

and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.**

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*†

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of

* This Prayer was added at the acceſſion of King James the firſt: The beginning of it, when it was firſt inſerted, was, *Almighty God, which haſt promiſed to be a Father of thine elect, and of their ſeed;* but this, as 'tis ſuppoſed, being thought to favour a little of Calviniſm, was altered about the year 1632, when theſe words were changed into, *Almighty God, the fountain of all goodneſs.*

† As we are members of the Church as well as of the State, we proceed to pray for our ſpiritual Guides, and for a bleſſing upon their labours: becauſe *tho' Paul plant and Apollos water, yet it is God that muſt give the increaſe.*

thy

thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of* S. Chryſoſtom.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. 13. 14.†

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

* Where ancient Liturgies afforded proper Prayers, the compilers of ours rather choſe to retain them than make new ones: and therefore they have retained this of St. Chryſoſtom, who was the undoubted author of this prayer. It is inſerted in the middle of the ancient Liturgies, but in ours, with more propriety, at the concluſion.

† We muſt obſerve, that though this Concluſion of our ſervice be vocally uttered by the Miniſter alone, as the foregoing Prayers are; yet the Congregation muſt mentally ſpeak it to God: for it is to be addreſſed to God, and not to Man. For though it is addreſſed to Man by the Apoſtle, yet the Church has turned it into a prayer; and therefore the Miniſter is to kneel, whilſt he utters it, as he does in uſing the other Prayers.

The

The ORDER for EVENING PRAYER,* Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow; and then he ſhall ſay that which is written after the ſaid Sentences.*†

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *ver.* 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *ver.* 17.

* The Morning and Evening Services are for the moſt part ſimilar: and as we have been full and explicit in our Notes on the Morning Service, we refer our readers for an Explanation of the ſimilar Paſſages to thoſe Notes.

† We intreat the People to conſider, that during the reading of the Sentences and Exhortation, they muſt not think themſelves at liberty to be idle; as if they had nothing at all to mind, whilſt the Miniſter is reading. They are certainly obliged to beſtow that time after a quite different manner, to give a reverent attention to what the Miniſter reads, to hear the voice of God ſpeaking to them in the Sentences, and the voice of his Ambaſſador ſpeaking to them in the Exhortation; and thereby to fit and prepare their hearts for making their addreſſes to God himſelf in the Church's Confeſſion.

Rend

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24. *Pſal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will ariſe, and go to my father; and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly

venly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.**

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought

* We intreat the people alſo to remember, that when they are repeating the ſeveral Portions of the Confeſſion after the Miniſter, they are ſpeaking to God, and tranſacting with him the grand affair of repentance, and reconciliation to his favour, upon which their everlaſting happineſs depends. Let them therefore not behave themſelves after a careleſs and ſlovenly manner; but conſider the vaſt importance of the duty of Prayer, and the indiſpenſible neceſſity of a due performance of it, and that Confeſſion of ſins is the moſt ſolemn part of Prayer.

to

to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him, which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us:

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order, as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed; and after that,* Magnificat, (*or the Song of the bleſſed Virgin* Mary) *in Engliſh, as followeth.*

Magnificat.

EVENING PRAYER.

* *Magnificat.* S. LUKE 1. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembering his mercy, hath holpen his ſervant Iſrael: as he promiſed to our fore-fathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

* By the uſe of this Hymn, though compoſed by the Bleſſed Virgin upon ſo particular an occaſion, we extol and magnify God for thoſe great mercies which ſhe had at that time ſo deep a ſenſe of. And we uſe this Hymn immediately after the firſt Leſſon, wherein thoſe mercies are ſo frequently and fully promiſed and declared; and immediately before the ſecond Leſſon, wherein we find that they were ſo exactly and plentifully fulfilled and enjoyed.

¶ *Or elſe this Pſalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary courſe of the Pſalms.**

Cantate Domino. PSALM 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

* This Pſalm has a plain reference to that ſalvation or deliverance, which God wrought for the *Jewiſh* church and nation; and we may very well apply it to ourſelves, who being God's adopted children, are a *ſpiritual Iſrael*, and therefore have all imaginable reaſon to bleſs God for the ſame, and to call upon the whole Creation to join with us in thankſgiving.

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: and after that,* Nunc dimittis *(or the Song of* Simeon*) in Engliſh, as followeth.*

* *Nunc dimittis.* S. LUKE 2. 29.

LORD, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; except it be on the Twelfth Day of the Month.*

Deus miſereatur. † PSAL. 67.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

That

* This Hymn was compoſed by good old *Simeon*, when our Saviour was brought by his parents into the Temple, to do for him after the cuſtom of the law. It was revealed to *Simeon*, that he ſhould not die, till he had ſeen the Chriſt: and therefore, when he had ſeen him, he brake forth into theſe excellent words.

This Hymn comes very properly after the ſecond Leſſon, which is always taken out of the New Teſtament, wherein is contained and delivered to us that Goſpel, the enjoyment and participation of which is the ground and foundation of the whole Hymn.

† This Pſalm is uſed with great propriety after the ſecond Leſſon; becauſe

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice, and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into Hell; The third day he roſe again from the dead, He aſcended into Heaven, and ſitteth on the right hand of God the

becauſe being a prayer of David for the coming of the Goſpel, it is a proper form wherein to expreſs our deſires for the farther propagation of it.

Father

Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; the holy Catholick Church; The communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you:

Anſwer. And with thy ſpirit.

¶ *Miniſter.*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer* with a loud voice.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us;

* If it be objected, that the Lord's Prayer ought not to be uſed in the Evening, becauſe we ſay, *Give us this day our daily bread*: we anſwer, that the word *Day* commonly betokens, not only that ſpace of time, whilſt it is light, but alſo the whole ſpace of twenty-four hours. And in this latter ſenſe it is to be underſtood in the Lord's Prayer.

Anſwer.

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſwer. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſwer. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſ. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day; the ſecond for Peace; the third for Aid againſt all Perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace, which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The*

¶ *The third Collect, for Aid againſt all Perils.*

LIghten our darkneſs,* we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the King's Majeſty.*

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, their Royal Highneſſes

* When the ſhades of darkneſs are approaching we are going to give up ourſelves to the defenſeleſs ſtate of ſleep; how reaſonable is it therefore for us to implore the protection of that God who neither ſlumbereth nor ſleepeth.

George Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon*

The Creed of S. Athanasius.

¶ *Upon theſe Feaſts,* Chriſtmas-day, *the* Epiphany, *Saint* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-ſunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called The Creed of Saint* Athanaſius, *by the Miniſter and People, ſtanding.*

* *Quicunque vult.*

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons: nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt, is all one: the Glory equal, the Majeſty co-eternal.

* This Creed was firſt publiſhed in the eighth Century. The condemnatory expreſſions contained in it, relate only to thoſe who when they clearly ſee the truth of the doctrines contained in this Creed, perverſely ſhut their eyes againſt conviction, and chooſe darkneſs rather than light.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal;

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty;

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God; and the Holy Ghoſt is God;

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every Perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater, or leſs than another;

But the whole three Perſons are co-eternal together: and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: muſt thus think of the Trinity.

Furthermore, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God and Man;

God, of the Subſtance of the Father, begotten before the worlds: and Man, of the Subſtance of his Mother, born in the world;

Perfect God, and perfect Man: of a reaſonable ſoul, and human fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who

Who although he be God and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of Subſtance: but by unity of Perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt;

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead;

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all Men ſhall riſe again with their bodies: and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Here*

The LITANY.

¶ *Here followeth the* LITANY,* *or General Supplication, to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays, and Fridays, and at other times, when it ſhall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons, and one God; have mercy upon us miſerable ſinners.

* The word *Litany*, as it is explained by our preſent Liturgy, ſignifies *a general Supplication*, and ſo it is uſed by the moſt ancient Heathens, *viz.* for an earneſt ſupplication to the gods made in time of adverſe fortune; and in the ſame ſenſe it is uſed in the Chriſtian church, *viz.* for a ſupplication and common interceſſion to God, when his wrath lies heavy on us. Such a kind of ſupplication was the fifty firſt pſalm, which may be called David's Litany. Such was that Litany of God's appointing in Joel, where, in a general aſſembly, the Prieſts were *to weep between the Porch and the Altar*, and to ſay *ſpare thy people, O Lord.*

This Litany is in itſelf a moſt excellent form of prayer: and, as the people are allowed ſuch a ſhare in the delivery of it with their *Voice*, ſeems well calculated for devotion.

O

The LITANY.

O holy, bleſſed, and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle, and murder, and from ſudden death,*

Good

* Many people have blamed the eſtabliſhed Church for praying againſt ſudden death: 'tis true there are (praiſed be God for it) many excellent perſons, who are conſtantly adorning the Goſpel of Chriſt with a ſuitable converſation; who are always ready for the Bridegroom's coming, and are perpetually liſtening after their Maſter's call—to ſuch a ſudden death is a great Bleſſing. But there are others, who live without any ſenſe of Religion, whoſe lives are either openly ſcandalous, or at leaſt far from that ſtrictneſs which is

The LITANY.

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity, and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtreng-

is even abſolutely neceſſary to eternal ſalvation—to ſuch a ſudden death is manifeſtly a great Curſe: when we pray therefore againſt ſudden death, our meaning is and muſt be this; O Lord, we know that a ſudden death is generally ſpeaking an Evil, and therefore we pray thee to deliver the members of thy church from it; nevertheleſs, if thou ſeeſt it to be good for any one or more of us, we ſubmit ourſelves to thy diſpoſal, and care not how ſoon and ſuddenly thou doſt ſnatch us from hence.

then in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy Servant *GEORGE*, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;

We

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children,

dren, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after* our ſins.

Anſw. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil

* The Word *after* in old *Engliſh* ſignifies *according to.* Thus God's dealing with Men *after* their ſins, or rewarding them *after* their Iniquities, is his dealing with them, or rewarding them, according to their ſins or iniquities, that is, as their ſins or iniquities deſerve.

or

or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions, may ever more give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us, for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſw. As we do put our truſt in thee.

¶ Let

The LITANY.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have ~~de~~deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer* of* S. Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 COR. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the LITANY.

* The Litany was formerly a diſtinct ſervice by itſelf, and was uſed generally after Morning Prayer was over; and then theſe two final Prayers belonged particularly to this ſervice. But it being now uſed almoſt every where with the Morning Prayer, theſe latter Collects, being omitted there, come in here, with great propriety.

PRAYERS

PRAYERS and THANKSGIVINGS
Upon ſeveral Occaſions;

To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

*PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment

* The Litany is in itſelf a very comprehenſive Form: yet becauſe the variety of the particular calamities which affect mankind allows them but a bare mention in it; the church hath thought good to enlarge our Petitions in ſome inſtances: And ſome mercies are ſo exceeding need'ful at ſometimes, that it is not ſatisfactory enough to include our deſires of them among our general requeſts; but very requiſite that we ſhould more ſolemnly petition for them in forms proper to the ſeveral occaſions.

to

to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth, which we do now moſt juſtly ſuffer for our iniquity, may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom, with thee, and the Holy Ghoſt, be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Eliſha the prophet didſt ſuddenly, in Samaria, turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction, and grant that we receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth

juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common plague or ſickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs, for their obſtinate rebellion againſt Moſes and Aaron; and alſo, in the time of king David, didſt ſlay with the plague of Peſtilence threeſcore and ten thouſand; and yet remembering thy mercy didſt ſave the reſt: Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality: that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

Almighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church by the precious blood of thy dear Son;

Mercifully

Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church: And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any Office and Adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſul-

tations to the advancement of thy glory, the good of thy Church, the ſafety, honour and welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A collect or Prayer, for all conditions of Men,* to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church: that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend

* This Prayer is compoſed in the true ſpirit of Chriſtian Charity. It regards not one peculiar part of the human ſpecies, but all Men—not one particular ſect of Chriſtians, but the univerſal Church of Chriſt, wherever it is founded, and however it is diſtinguiſhed.—It extends not to perſons under one kind of affliction alone, but to all that labour under any ſort of diſtreſs, whether of Mind, Body, or Eſtate.

Dominions ſince the Union — to

to thy Fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate; [* *eſpecially thoſe for whom our prayers are deſired*;] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions: And this we beg for Jeſus Chriſt his ſake. *Amen.*

* This to be ſaid when any deſire the Prayers of the Congregation.

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

* ¶ *A General Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us and to all men:

* This general Thankſgiving preſents us, in order, with a comprehenſive view of all God's Bleſſings beſtowed upon us, both with reſpect to this life and another. And it is ſo admirably compoſed, that it is fit to be ſaid by all men who would give God thanks for common bleſſings, and yet peculiarly provided with a proper clauſe for thoſe who, having received ſome eminent perſonal mercy, deſire to offer up their public praiſe: a duty which none that have had the prayers of the church, ſhould ever omit after recovery, leſt they incur the reprehenſion given by our Saviour to the ungrateful Lepers recorded in the Goſpel, *were there not ten cleanſed, but where are the nine?*

We

[* *particularly to thoſe, who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*]

* This to be ſaid when any that have been prayed for deſire to return praiſe.

We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all, for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips, but in our lives; by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee, in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For*

THANKSGIVINGS.

¶ *For Fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rains and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorify thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty; beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For*

THANKSGIVINGS.

¶ *For reſtoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation; and now in the midſt of judgement remembering mercy, haſt redeemed our ſouls from the jaws of death: We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law, might juſtly

juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwelling; we offer unto thy Divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

THE

Collects, Epiſtles, and Goſpels,

To be uſed throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

*The firſt Sunday in Advent.**

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put

* The word *Advent* ſignifies the *coming* or approach; and relates to that remarkable coming of our Saviour by his *Birth*, which we ſhortly after celebrate. And the Offices which are appointed in this ſeaſon of Advent, are not only deſigned to prepare us for a due celebration of that event; but alſo for his ſecond coming to judge the world, that we may then be found acceptable in his ſight. To this end we are taught to *caſt away the works of Darkneſs, and put on us the Armour of Light.*

upon us the armour of light, now in the time of this mortal life, in which thy Son Jeſus Chriſt came to viſit us in great humility; that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epiſtle. ROM. 13. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof. *The*

The FIRST SUNDAY in ADVENT.

The Goſpel S. MATTH. 21. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, and ſitting upon an aſs, and a colt the fole of an aſs. And the diſciples went, and did as Jeſus commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: Bleſſed is he that cometh in the Name of the Lord; Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? and the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of

them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

The ſecond Sunday in Advent.

*The Collect.**

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience, and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. ROM. 15. 4.

WHatſoever things were written aforetime, were written† for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus; that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye

* By this collect is plainly pointed out to us, that a farther means of preparation for our Lord's coming is a diligent ſtudy of the Holy Scriptures, ſuch as will make a deep impreſſion upon our Hearts.

† *Whatſoever things were written &c.* This paſſage evidently ſhews that the Bible is a Book not deſigned for the amuſement of the Idler, food for the Diſputer, or to fill us with that *Knowledge* which *puffeth up*, but that we may be thereby *thoroughly furniſhed* by its inſtruction, *unto all good works*——that we may be filled with meekneſs and chriſtian moderation, with humble reſignation to the will of God under all our Afflictions, and the comfortable Hopes of a bleſſed Immortality through Jeſus Chriſt.

one

one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name: And again he ſaith, Rejoice, ye Gentiles, with his people: And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people: And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. S. LUKE 21. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring; men's heart's failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable; Behold the fig-tree, and all the trees; when

when they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye, that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.

The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee: Grant that the Miniſters and Stewards of thy myſteries* may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt; that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 COR. 4. 1.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it

* The myſteries of God are thoſe Counſels of the divine Will concerning the Salvation of loſt Mankind, which were kept wholly ſecret from the far greater part of the World, and diſcovered only in a ſmall meaſure even to the *Jews*: but are now fully made known to all Mankind by the Apoſtles and other Preachers of the Goſpel, who are therefore called the Stewards of them, becauſe they diſtribute and diſpenſe the Knowledge thereof.

is a very ſmall thing, that I ſhould be judged of you, or of man's judgement: yea, I judge not mine own ſelf. For I know nothing by myſelf; yet am I not hereby juſtified: but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

The Goſpel. S. MATTH. 11. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhall come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them: And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet: For this is he of whom it is written, Behold, I ſend

ſend my meſſenger before thy face, which ſhall prepare the way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race* that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. PHIL. 4. 4.

REjoice in the Lord alway; and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. JOHN 1. 19.

THis is the record of John, when the Jews ſend prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed,

* The chriſtian Life is juſtly compared to a race; and we are ſore let and hindered in running this race, by the weight of worldly cares and affections, and *the Sin which doth moſt eaſily beſet us.* By this Collect therefore we are taught where to apply for help and deliverance under theſe difficulties.

and

and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us: What ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not; He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST; commonly called* Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through

* As Chriſt Jeſus was born for us of a pure Virgin, ſo muſt we alſo be born again from a State of Sin and Corruption to a Life of righteouſneſs and true holineſs.

the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. HEBR. 1. 1.

GOD, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds; Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſcepter of righteouſneſs is the ſcepter of thy kingdom: Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And, Thou, Lord, in the beginning haſt laid the founda-

foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh; but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The goſpel. S. JOHN. 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of man. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John: The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man but of God. And the Word was made fleſh, and dwelt among us

(and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Saint Stephen's * *Day.*

The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors by the example of thy Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right-hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity; which ſhall be ſaid continually unto New-year's Eve.*

For the Epiſtle. ACTS 7. 55.

STephen being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes

* The Feſtival of St. Stephen ſtands firſt after that of our Saviour's Nativity, becauſe he was the firſt after his divine Maſter that ſuffered Martyrdom for the profeſſion of Chriſtianity.

laid

laid down their clothes at a young man's feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. MATTH. 23. 34.

BEhold, I ſend unto you prophets, and wiſemen, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.

Saint

St. JOHN the EVANGELIST's DAY.

Saint John the Evangeliſt's Day.*

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. JOHN 1. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us:) that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, That God is light, and in him is no darkneſs at all. If we ſay

* The Feſtival of St. John the Evangeliſt has the ſecond place next to our Lord's Nativity, becauſe he was *the Diſciple whom Jeſus particularly loved.* As he was the youngeſt of our Lord's Diſciples, ſo perhaps it was his early Piety that gained him this preference: which ſhould ſtrongly excite us to *remember* our *Creator* and *Redeemer in the days of* our *Youth*, and ſo diligently to walk *in the Light of that Truth*, which this Evangeliſt has given us, that we may *at length attain to the light of everlaſting Life through Jeſus Chriſt.*

that

that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us.

The Goſpel. S. JOHN 21. 19.

JESUS ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, That that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The

The INNOCENT's DAY.

The Innocents Day.*

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 14. 1.

I Looked, and lo, a lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

* The commemorating the Slaughter of the Holy Innocents, in the third place after our Lord's birth-day, was to intimate, as is ſuppoſed, that none are thought fitter attendants on Chriſt's nativity, than thoſe bleſſed Martyrs.

The

The SUNDAY after CHRISTMAS-DAY.

The Goſpel. S. MATTH. 2. 13.

THE angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth; and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-Day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame

our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. GAL. 4. 1.

NOW I ſay, that the heir as long as he is a Child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world; But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. MATTH. 1. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together) ſhe was found with child of the holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou Son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt:

Ghoſt: And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his Name Emmanuel, which, being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born ſon; and he called his Name JESUS.

The Circumciſion of Chriſt.*

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true Circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, That faith was reckoned to Abraham for righteouſneſs.

* Circumciſion was a rite of the *Jewiſh* law, whereby that People were received into covenant with God, and became *debtors to obſerve the whole laws of Moſes*, as Chriſtians are obliged by baptiſm, which is called by St. Paul *the circumciſion of Chriſt*, to obſerve the laws of the goſpel inſtitution.

How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed: that righteouſneſs might be imputed unto them alſo; and the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. LUKE 2. 15.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in

in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel ſhall ſerve for every day after, unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.*

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. EPHES. 3. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery

* That this Feſtival was ever had in great veneration, is evident from the conſtant practice of the Chriſtian Church in all ages: how deſervedly it was ſo, appears from the mighty bleſſing commemorated by it; the manifeſtation (which the Greek word *Epiphany* ſignifies) of our Saviour to the whole Gentile world. Moſt juſt therefore are the ſolemnities of this day, moſt fitly do they follow thoſe of our Lord's Incarnation, which celebrate a diſcovery ſo happy, that without it, even the Incarnation, tho' an act of grace, glorious and wonderful in itſelf, had been no bleſſing to us.

(as

(as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. MATTH. 2. 1.

WHEN Jeſus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wiſe-men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

When

When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the leaſt among the princes of Juda; for out of thee ſhall come a Governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The

The first SUNDAY after the EPIPHANY.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. * ROM. 12. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we, being many, are one body in Chriſt, and every one members one of another.

* The Church, from celebrating the goodneſs of God in the converſion of, and manifeſtation of his Son, and his truth to the Gentiles, by her charge of the epiſtle before us, very judiciouſly makes it her next care to ſhew what effect thoſe conſiderations ought to have on our lives, and to inſinuate the abſolute neceſſity of *walking worthy of the vocation wherewith we are called.*

The

*The Goſpel.** S. LUKE 2. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a days journey, and they ſought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them:

* The Goſpel for this day deſerves our very particular conſideration, becauſe it contains all the account, thought fit by the Holy Ghoſt, to be given us, of our bleſſed Saviour's life, from his infancy, to his entrance upon his prophetic office; A little compaſs of words for ſo long a tract of time! but they are ſuch as furniſh a great deal of matter for uſeful reflection and practice. And to theſe purpoſes we ſhould ſtrive to improve them.

them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. *The*

The third SUNDAY after the EPIPHANY.

The Goſpel. S. JOHN 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew;) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our

dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. 12. 16.

BE not wiſe in your own conceits. Recompence to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. S. MATTH. 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, Be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come

and

and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac and Jacob in the kingdom of heaven. But the children of the Kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. 13. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the

the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall recieve to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. MATTH. 8. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: But he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the

the winds and the ſea obey him! And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine feeding. So the devils beſought him, ſaying, if thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The

The fifth SUNDAY after the EPIPHANY.

The Epiſtle. COL. 3. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. S. MATTH. 13. 24.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? From whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt, while ye gather up the tares, ye root up alſo

alſo the wheat with them. Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify ourſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epiſtle. 1 S. JOHN 3. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law. And ye know

that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. MATTH. 24. 23.

THEN if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: behold, he is in the ſecret chambers; believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For wherefoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of

of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.*

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people; that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 9. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I not as one that beateth the air: but I keep under

* The firſt Sunday in Lent, being forty days before Eaſter, was for that reaſon called Quadrageſima-Sunday, which in Latin ſignifies forty; and fifty being the next round number above forty, as ſixty is to fifty, and ſeventy to ſixty: therefore the Sunday before Quadrageſima-Sunday, was called Quinquageſima (or fifty) Sunday. The two foregoing Sundays, being ſtill farther diſtant, were for the ſame reaſon called Sexageſima and Septuageſima (ſixty and ſeventy) Sundays.

my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I myſelf ſhould be a caſt-away.

The Goſpel. S. MATTH. 20. 1.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it they murmured againſt the good-man of the houſe, ſaying,

Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way, I will give unto this laſt even as unto thee: Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 COR. 11. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more; in labours more abundant, in ſtripes above meaſure,

measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own country-men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness: besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit

fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand: Now the parable is this: The ſeed is the word of God; thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock are they which, when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace, and of all virtues, without which whoſoever liveth is counted dead before

fore thee: Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epiſtle. 1 COR. 13. 1.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part; but when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then

then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. S. LUKE 18. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging; and hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: And when he was come near, he aſked him, ſaying, What wilt thou, that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately

diately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw it, gave praiſe unto God.

*The firſt Day of Lent, commonly called Aſh-Wedneſday.**

The Collect.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all thoſe that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the Day.*

For the Epiſtle. JOEL 2. 12.

TURN ye even unto me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your

* *Aſh-wedneſday* is ſo called from the antient cuſtom of Faſting that day in Sackcloth and Aſhes. It enters us into that ſeaſon of Devotion and Humiliation, ſo ſolemnly obſerved, in the former and purer Ages of the Chriſtian Church.

God?

God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The Gospel. S. MATTH. 6. 16.

WHEN ye fast, be not as the hypocrites of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to

uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 COR. 6. 1.

WE then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation.) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The First SUNDAY in LENT.

The Goſpel. S. MATTH. 4. 1.

THEN was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the Temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtered unto him.

The

The ſecond SUNDAY in LENT.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves, to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities, which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 THESS. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as you have received of us how ye ought to walk and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The

The third SUNDAY in LENT.

The Goſpel. S. MATTH. 15. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came, and beſought him, ſaying, Send her away; for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe, and worſhipped him, ſaying, Lord, help me. But he anſwered, and ſaid, It is not meet to take the children's bread, and to caſt it to the dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. EPHES. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an

an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh-talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt, by the light; for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. LUKE 11. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He

He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace: but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me is againſt me; and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf; and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him, Bleſſed is the womb that

bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

*The fourth Sunday in Lent.**

The Collect.

GRANT, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. GAL. 4. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? for it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.

* The Sundays in Lent are by our own church, as well as the Greek, generally termed by their number, being called the firſt, ſecond, and third Sunday, &c. in Lent; but the three laſt are ſometimes diſtinguiſhed by particular names of their own: the fourth, for inſtance, is with us generally called *Midlent-Sunday*: though Biſhop Sparrow, and ſome others, term it Dominica Refectionis, the Sunday of Refreſhment: becauſe the Goſpel for the day, treats of our Saviours miraculouſly feeding five thouſand; and the appointment of the portions of Scripture for this day, might probably give the firſt riſe to a cuſtom ſtill retained in many parts of England, and well remembered by the name of *Midlenting* or *Mothering*.

But

But Jeruſalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then brethren, we are not children of the bond-woman, but of the free.

The Goſpel. S. JOHN 6. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad

here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. HEBR. 9. 11.

CHRIST being come an high Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood,

blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. S. JOHN 8. 46.

JESUS ſaid, Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil, but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil: Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham,

ham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay that he is your God: yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhould be a lyar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day; and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him; but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Eaſter.*

The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

* This Sunday is the firſt day of the *Paſſion Week!* ſo called becauſe in the Goſpels for this week the full account of the Paſſion of Chriſt is read to the People. In that for this day it is taken from Saint Mathew; In the Goſpels for the monday and tueſday after, from Saint Mark; on thurſday the Goſpel is taken from Saint Luke, and on Good-friday from Saint John.

The

The SUNDAY next before EASTER.

The Epiſtle. PHIL. 2. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a Name which is above every name; that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. S. MATTH. 27. 1.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf; and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took

took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.) And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you; Barabbas, or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgment ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream

dream becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you, They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man

of Cyrene, Simon by name: him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull, they gave him vinegar to drink mingled with gall; and when he had taſted thereof he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God: let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why

why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

Monday before Eaſter.

For the Epiſtle. ISA. 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have troden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury,

and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. I will mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes. For he ſaid, Surely they are my people, children that will not lye: ſo he was their Saviour. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought againſt them. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea with the ſhepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moſes with his glorious arm, dividing the water

before

before them, to make himſelf an everlaſting Name? that led them through the deep as an horſe in the wilderneſs; that they ſhould not ſtumble? As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious Name. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? Are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting. O Lord, why haſt thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have troden down thy ſanctuary. We are thine: thou never bareſt rule over them; they were not called by thy Name.

The Goſpel. S. MARK. 14. 1.

AFTER two days was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death: But they ſaid, Not on the feaſt-day, leſt there be an uproar of the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter-

alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more than three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone; why trouble you her? ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always. She hath done what ſhe could; ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of, for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money: And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? and he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water; follow him: And whereſoever he ſhall go in, ſay ye to the goodman of the houſe, The maſter ſaith, Where is the

the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born! And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaid unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the

ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaid unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray, And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy; and ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible, the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee; take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again; for their eyes were heavy: neither wiſt they what

to

to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords, and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young man laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off,

even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus, to put him to death; and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the bleſſed? And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy; And the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt: and when ſhe ſaw Peter warming himſelf,

himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them: for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Tueſday before Eaſter.

For the Epiſtle. ISAI. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded; therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? let us ſtand together: who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they

all ſhall wax old as a garment; the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel. S. MARK 15. 1.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away and delivered him to Pilate. And Pilate aſked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? Behold, how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the King of the Jews? (for he knew that

that the chief prieſts had delivered him for envy.) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified. And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to ſalute him, Hail, King of the Jews. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments,

ments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others; himſelf he cannot ſave. Let Chriſt the King of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him. And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone: let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the

vail

vail of the temple was rent in twain from the top to the bottom. And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wedneſday before Eaſter.

The Epiſtle. HEBR. 9. 16.

WHere a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood: for when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves, with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us: nor yet that he ſhould offer himſelf often,

as the high prieſt entereth into the holy place every year with blood of others; for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgement: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel. S. LUKE. 22. 1.

NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people. Then entered Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſt and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them, in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you bearing a pitcher of water; follow him into the

the houſe where he entereth in: And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper-room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſs-over. And when the hour was come, he ſat down, and the twelve apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſs-over with you before I ſuffer: for I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority

upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee, both in priſon, and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me. And he ſaid unto them, When I ſent you without purſe and ſcrip and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now, he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment and buy one. For I ſay unto you, that this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough. And he came out, and went, as he was wont, to the mount

mount of Olives; and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a ſtone's caſt, and kneeled down and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, and ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote a ſervant of the high prieſt's, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took

they him, and led him, and brought him into the high prieſt's houſe: and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blind-folded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe: and if I alſo aſk you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God.

Then

Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

*Thurſday before Eaſter.**

The Epiſtle. 1 COR. 11. 17.

IN this that I declare unto you I praiſe you not, that ye come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper: for in eating, every one taketh before other his own ſupper; and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you. That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the ſame manner alſo he

* This is in ſome of our almanacks called *Maunday-Thurſday*, which apellation is a corruption of *Mandate-Thurſday*, ſo called from the command or *mandate* of Chriſt to his Diſciples to commemorate the inſtitution of the Euchariſt or Lord's Supper, as on this day: ſome writers ſay it was ſo called from the new *Mandate* or commandment to *love one another*.

took

took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. LUKE 23. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt a King. And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more

more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him; and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (who for a certain ſedition made in the city, and for murder

der, was caſt into priſon.) Pilate therefore, willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then ſaid

Jeſus

Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others: let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour: and there was darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and

returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

*Good Friday.**

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs; who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

OMerciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted, and live; Have

* This day is called *Good* friday, from the *good* effects the ſufferings of the bleſſed Jeſus (as on this day) have procured for all repentant Sinners: and has been commemorated in all Chriſtian Churches from the firſt ages of Chriſtianity, as a day of faſting and humiliation. Some Cavilers have aſked, why we do not rather rejoice at an Event which we hold to be the very foundation of our hope of Eternal Salvation? Let ſuch be told, that we do not grieve for the Death of our Saviour, but for the manifold ſins of all mankind, which could be expiated in no other manner than by the voluntary death of our bleſſed Redeemer.

mercy

mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardneſs of heart, and contempt of thy Word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epiſtle. HEBR. 10. 1.

THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then, would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law; Then ſaid he, Lo, I come to do thy will, O God. He taketh away the

firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the vail, that is to ſay, his fleſh: and having an High Prieſt over the houſe of God: let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering; (for he is faithful that promiſed;) and let us conſider one another to provoke unto love and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another; and ſo much the more, as ye ſee the day approaching.

The

GOOD FRIDAY.

The Goſpel. S. JOHN * 19. 1.

PILATE therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail, King of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgement-hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou

* The Goſpel for this day is more properly ſelected from Saint John than from any of the other Evangeliſts; as he alone ſtood by the Croſs of Chriſt, and therefore related what he was an Eye-witneſs of.

let

let this man go, thou art not Cefars friend: Whofoever maketh himfelf a King, fpeaketh againſt Ceſar. When Pilate therefore heard that faying, he brought Jeſus forth, and ſat down in the judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your King? The chief prieſts anſwered, We have no King but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus, and led him away. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha; where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am the King of the Jews. Pilate anſwered, What I have written, I have written. Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts; to every ſoldier a part; and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves

themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, Mary the wife of Cleophes, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high-day,) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record, and his record is true: and he knoweth

that

that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another ſcripture ſaith, They ſhall look on him whom they pierced.

Eaſter-Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. PET. 3. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: Who is gone into heaven, and is on the right hand of God, angels, and authorities

rities, and powers being made ſubject unto him.

The Goſpel. S. MATTH. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore, that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch; go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

*EASTER-DAY.**

¶ *At Morning Prayer, inſtead of the Pſalm* [O come let us ſing, &c.] *theſe Anthems ſhall be ſung or ſaid.*

CHRIST our paſs-over is ſacrificed for us: therefore let us keep the feaſt;

Not with old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 *Cor.* 5 7.

CHRIST being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.* 6. 9.

CHRIST is riſen from the dead: and become the firſt-fruits of them that ſlept.

For ſince by man came death: by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by

* This day has always been ſet apart as the higheſt feſtival of the chriſtian church. It is called in Engliſh *Eaſter* from the old *Saxon* word *Oſter* which ſignifies to riſe, and in the days of Gregory Nazianzent it received the name of *Queen of Feſtivals.*

thy

thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. COL. 3. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſome time, when ye lived in them.

The Goſpel. S. JOHN. 20. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and the other diſciple, and came to the Sepulchre. So they ran both together, and the

other diſciple did out-run Peter, and came firſt to the Sepulchre; and he ſtooping down, and looking in, ſaw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo the other diſciple which came firſt to the ſepulchre, and he ſaw, and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in Eaſter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. ACTS 10. 34.

PETER opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt:

Chriſt: he is Lord of all: that word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

The Goſpel. S. LUKE 24. 13.

BEHOLD, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe, that ye have one to another, as ye walk, and are ſad? And one of them, whoſe name

name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief prieſts, and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he, who ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them which were with us, went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us; for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave

to them. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in Eaſter-week.

The Collect.

ALmighty God, who through thy only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. ACTS 13. 26.

MEN and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets, which are read every ſabbath-day, they have fulfilled them in condemning him. And though they found no cauſe of death in him, yet deſired they

they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: and he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another pſalm, Thou ſhalt not ſuffer thine Holy One to ſee corruption. For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption: But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you, which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder and periſh: for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you.

The

The firſt SUNDAY after EASTER.

The Goſpel. S. LUKE 24. 36.

JESUS himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of broiled fiſh, and of an honey-comb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the Prophets, and in the Pſalms concerning me. Then opened he their underſtanding, that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day: and that repentance and remiſſion of ſins ſhould be preached in his Name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

The firſt Sunday after Eaſter.*

The Collect.

ALmigty Father, who haſt given thine only Son to die for our ſins, and to riſe again for

* This ſunday is called *Dominica in Albis*, or the *Sunday of putting*

for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. JOHN. 5. 4.

WHatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath

off the Chryſoms or *white Robes*, becauſe in the antient times thoſe who were baptized on Eaſter-Eve, and then put on *white Robes*, laid them aſide on this day, and they were depoſited in the churches ready to be produced as evidences againſt them, if they ſhould violate or deny the faith they had profeſſed in Baptiſm.

the

the Son, hath life; and he that hath not the Son, hath not life.

The Goſpel. S. JOHN 20. 19.

THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: as my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt: whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, who haſt given thine only Son to be unto us both a Sacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. PET. 2. 19.

THIS is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye ſhall take it patiently? but if when ye do well, and ſuffer

for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example,* that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. S. JOHN 10. 11.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep: but he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

* *Leaving us an Example, &c.* And where can we find one ſo perfect? Mere Man has always had his failings and infirmities, but in Jeſus we behold a patern of every virtue; which the more we contemplate, the more we muſt admire: and the more we imitate, the more we ſhall promote our own happineſs.

The

The third SUNDAY after EASTER.

The third Sunday after Eaſter.

The Collect.

ALmighty God, who ſheweſt to them that be in error, the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S. PET. 2. 11.

DEARLY beloved, I beſeech you as ſtrangers and pilgrims,* abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God.

As Strangers and Pilgrims, &c. * Theſe expreſſions contain a moſt pathetic and powerful motive to temperance and moderation, in the purſuit and uſe of earthly enjoyments. The experience of every hour evinces the certainty of our quitting this mortal ſtate, and the neceſſity of conforming ourſelves to the will of our Maker, that in his preſence we may, after the period of our earthly pilgrimage, enjoy Everlaſting Bliſs.

Honour

The fourth SUNDAY after EASTER.

Honour all men: Love the brotherhood: Fear God: Honour the king.

The Goſpel. S. JOHN. 16. 16.

JESUS ſaid to his diſciples, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me: and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me? Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman, when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

The fourth Sunday after Eaſter.

The Collect.

O Almighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which

which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. JAMES. 1. 17.

EVERY good gift,* and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the Word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted Word, which is able to ſave your ſouls.

The Goſpel. S. JOHN. 16. 5.

JESUS ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement: Of ſin, becauſe they be-

* From this paſſage we ſhould learn thankfully to aſcribe to God alone, every advantage we enjoy, whether of nature, of fortune, or of Grace.

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lieve not on me; Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of judgement, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

The fifth Sunday after Eaſter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. S. JAMES. 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled* before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. S. JOHN. 16. 23.

VErily verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave

* That Religion which does not only appear fair to men, but is acceptable to God, conſiſts in charity and purity.

me alone: and yet I am not alone,* becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.†

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. ACTS. 1. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen: to whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: and being aſſembled toge-

And yet I am not alone, &c. * Theſe words of our bleſſed Saviour adminiſter conſolation to the ſincere Chriſtian in all the troubles and afflictions of human life. For tho' the world frowns around him, calamities oppreſs him, and all his worldly friends forſake him; yet *the Lord of Hoſts is* ſtill *with* him, *the God of Jacob is* his *refuge*: who will comfort, help, and relieve him, when and in what manner he ſees it beſt for him.

† This day is commonly called *Holy Thurſday*, and was formerly conſidered as a high feſtival, though now too much overlooked, conſidering the great importance of our Lord's Aſcenſion.

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ther with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you* to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel. S. MARK 16. 14.

JESUS appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they

* Men have often, through vain curioſity, attempted to pry into the cauſes of thoſe diſpenſations of providence, which are intentionally placed without the limits of their knowledge. Our Saviour's reply inſtructs us patiently to acquieſce in the will of God, and not preſumptuouſly to aim at thoſe things which will for ever be incomprehenſible to finite underſtandings.

believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the words with ſigns following.

Sunday after Aſcenſion-day,

The Collect,

O God, the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 S. PET. 4. 7.

THE end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another

ther without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. *Amen.*

The Goſpel. S. JOHN 15. 26. *and part of the* 16*th Chapter.*

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

*WHIT-SUNDAY.**

The Collect.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the

* It was ſo called, principally, from an antient cuſtom of new-baptized perſons being clothed in white at this time; and partly from

the ſame Spirit to have a right judgement in all things, and ever-more to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour; who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. ACTS 2. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place: and ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting: and there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were

from the deſcent of the Holy Ghoſt upon the Apoſtles this day. Though the learned do not all concur in this opinion; *Hamon L'Eſtrange* conjectures, that it is derived from the French word *Huit*, viz. *the eighth Sunday* from *Eaſter*: And *Gerard Langbain* aſcribes it to a cuſtom of our anceſtors on this day, of giving all the milk of their ewes and kine to the poor, for the love of God; which being then called *white meat*, gave the name *Whitſunday*.—It is however certain, from St. *Paul*'s earneſt deſire of being at Jeruſalem at this time, that the obſervation of it, as a Chriſtian feſtival, is as old as the Apoſtles.

born?

born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians; we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. JOHN 14. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments: And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the ſpirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs, I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot,) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which ye hear, is not mine, but the Father's which ſent me.

Theſe

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father: and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

The Collect.

GOD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour: who liveth and reigneth with thee, in the Unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. ACTS 10. 34.

THEN Peter opened his mouth and said, Of a truth I perceive that God is no respecter

er of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; (he is Lord of all) That word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us, who did eat and drink with him after he aroſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them who heard the word. And they of the circumciſion, who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? And he com-

manded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. JOHN. 3. 16.

GOD ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already; becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun-week.

The Collect.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour; who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For

TUESDAY in WHITSUN-WEEK.

For the Epiſtle. ACTS 8. 14.

WHEN the Apoſtles, who were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghoſt. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus:) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel. S. JOHN 10. 1.

VErily, verily I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep: All that ever came before me are thieves and robbers: but the ſheep did not hear them. I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I

am come that they might have life, and that they might have it more abundantly.

*TRINITY-SUNDAY.**

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true Faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities; who liveſt and reigneſt, one God, world without end. *Amen.*

For the Epiſtle. REV. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit: and behold, a throne was ſet in heaven, and one ſat on the throne: and he that ſat, was to look upon like a jaſper, and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold.

* This is not of ſo antient ſtanding as the other feſtivals of the Chriſtian Church. It was not till the year 1305, that it was made an eſtabliſhed feaſt, as it now ſtands in our calendar, by Benedict XIII:—Before that time it was obſerved in ſome churches on the Sunday after Pentecoſt, in others on the Sunday next before Advent.

gold. And out of the throne proceeded lightnings, and thunderings, and voices: and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs, like unto cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created.

*The Goſpel.** S. JOHN 3. 1.

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews: the ſame came to Jeſus by night, and ſaid unto him, Rabbi,

* This Goſpel is a conference between Chriſt and Nicodemus, concerning Regeneration, which our Saviour ſpeaks of as a thing neceſſary to the attainment of his kingdom; upon which Nicodemus having expreſſed his ſurprize, Chriſt explains his doctrine, as not

Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man

not to be taken literally, but refers it to baptiſm, and that change of heart and life, without which none can enter into the kingdom of God.

be

be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The firſt Sunday after Trinity.

The Collect.

O God, the ſtrength of all them that put their truſt in thee; Mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

*The Epiſtle.** 1. S. JOHN. 4. 7.

BEloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath

* This epiſtle is a moſt heavenly exhortation of the beloved diſciple St. John, that in return for the love which God has ſhewn, by giving his ſon Jeſus Chriſt to die for us, we may love one another. He then deſcribes the heavenly temper of benevolence, and makes the love which we bear to one another, the only rule whereby to prove that we love God.

given

given us of his Spirit. And we have ſeen, and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement; becauſe as he is, ſo are we in this world. There is no fear in love; but perfect love caſteth out fear; becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel. S. LUKE. 16. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day: And there was a certain beggar named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abrahams boſom: the rich man alſo died, and was buried: And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and

Lazarus

Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my fathers houſe: for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

The ſecond Sunday after Trinity.

*The Collect.**

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech

* All the Collects for theſe Sundays after Trinity, together with the Epiſtles and Goſpels, are taken out of the Sacramentary of St. Gregory, excepting that ſome of the Collects were a little corrected and ſmoothed at the laſt review.

This Collect, in all former Common Prayer Books, was expreſ-

ſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. JOHN, 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, That we ſhould believe on the name of

ſed as follows:—*Lord, make us to have a perpetual fear and love of thy holy name: for thou never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt love: grant this, &c.* We do not think it neceſſary to trouble the reader with any more variations that only amend the expreſſion: but thoſe that make any alteration in the ſenſe, we may perhaps inſert in their proper places.

his

his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. S. LUKE 14. 16.

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: the firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed: and another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed: and another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe, being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled: for I ſay unto you, That none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third SUNDAY after TRINITY.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. PET. 5. 5.

ALL of you be ſubject one to another, and be* clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel. S. LUKE 15. 1.

THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This

* *Be clothed with humility.* The original word which we render here, *be clothed*, is of peculiar elegance, ſignifying properly an *upper Garment*, girt about over the reſt, as a diſtinction of Servants. Hereby the Apoſtle intimates, that *Humility* ought to be always viſible in Chriſtians: in every action of our lives to ſhew itſelf, and to be a ſignificant mark of our belonging to Chriſt.

man

man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

The

The fourth SUNDAY after TRINITY.

The Epiſtle. ROM. 8. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. S. LUKE 6. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured unto you again. And he ſpake a parable unto them, Can the blind * lead the blind? ſhall they not

* *Can the blind lead the blind?* The meaning is, the Scholar is in a fair way to be tinctured with the opinions of his Maſter. If therefore the Maſter is in an error, the Scholar will probably be ſo likewiſe; for which reaſon they who pretend to inſtruct others, ought to be well informed themſelves in the Doctrines they are to deliver.

both

both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect, ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1. S. PET. 3. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers

ers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. S. LUKE. 5. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes;* and their net brake. And they beckoned unto their partners, which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus's knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: and ſo was alſo James

* *And their Net brake.* It ought to have been tranſlated, *their Net was in danger of breaking.* There is no doubt but our Saviour deſigned by this viſible Similitude, to repreſent to *Peter* the great ſucceſs of his future Miniſtry.

and

and John the Sons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee ſuch good things as paſs man's underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. 6. 3.

KNOW ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death;* that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve

* *That like as Chriſt was raiſed up &c.* It is plain from this paſſage of Scripture, that Baptiſm implies, and requires an expreſs Belief of the Death of Chriſt; as the *Inſtrument* of our Salvation. Conſequently, there muſt be a firm hope and truſt of obtaining that Salvation, by his ſufferings as the *efficient* and *meritorious* cauſe; but by Faith and a Converſation agreeable to it, as a *conditional* cauſe, without which the other will ſtand us in no ſtead. So that a right Belief and a good Life, are *our* part of the Covenant.

ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing, that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. S. MATTH. 5. 20.

JESUS ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee: leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, Thou ſhalt by no means

come

come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

*The Epiſtle.** ROM. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

* *St. Paul* in this Epiſtle accommodates himſelf more immediately to the circumſtances of thoſe converts to whom he wrote. He brings to remembrance their former condition, and their behaviour under it; and thence, by purity of reaſon, infers the equity of the ſame care and zeal in performing the duties of their preſent profeſſion, that they had before expreſſed in gratifying their corrupt appetites and paſſions.

The eighth SUNDAY after TRINITY.

The Goſpel. S. MARK. 8. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat; And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them; and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets. And they that had eaten, were about four thouſand: and he ſent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The

The eighth SUNDAY after TRINITY.

*The Epiſtle.** ROM. 8. 12.

BRethren, we are debtors, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. S. MATTH. 7. 15.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. † Not every one that ſaith unto me,

* After ſeveral other pre-eminences of the Goſpel, above the Jewiſh law, and every other diſpenſation antecedent to it; *St. Paul* does, in the chapter from whence this epiſtle is taken, inſiſt upon that moſt valuable one, of ſecuring to them that obey it, life and a happy immortality. This he proves to be an excellence peculiar to the Goſpel, from the means, whereby it is effected.

† *Not every one that ſaith, &c.* It is not the bare profeſſion, or preaching

me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 COR. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea: and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. * Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day

preaching of the Goſpel, that will carry any man to heaven; but a conſcientious and diligent obſervance of the rules of life laid down there.

* *Now theſe things were our examples, &c.* The hiſtorical account of the manner in which God dealt with the Iſraelites for their wickedneſs is a warning to us to avoid their crimes, leſt otherwiſe we be involved in the like puniſhment.

three

three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able: but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. S. LUKE. 16. 1.

JESUS ſaid unto his diſciples, * There was a certain rich man who had a ſteward, and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his

* *There was a certain rich man who had &c.* As the crafty Steward in this Parable ſeized the opportunities and advantages in his way for promoting his *worldly* intereſt—ſo our Saviour hereby endeavoured to excite his diſciples to improve, in like manner, the means they might enjoy for advancing their *ſpiritual* welfare, and particularly to employ both their time and money in promoting the converſion of ſinners, which, of all offices in their power, was moſt acceptable to God, as well as moſt beneficial to man.

lord's

lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſet down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 COR. 12. 1.

CONcerning *ſpiritual gifts, brethren, I would not have you ignorant. Ye know

* *Concerning ſpiritual gifts, &c.* The Intent of our excellent Church, when propounding this portion of Scripture, in the yearly epiſtle for this day, to the pious meditation of all her children, is, that they might be reminded, whence their good gifts come; awakened to a conſcientious improvement of them; thankful for, and contented with, what they have received; humble and modeſt in their opinion of themſelves; diligent in the buſineſs of their particular callings; uſeful and profitable to the body of chriſtians in general; tender and reſpectful to their brethren; compaſſionate to their failings; liberal and kind to their wants; and glad of their advantages. Theſe are the good qualities, which this epiſtle aims at promoting.

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that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit; to another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. LUKE 19. 41.

AND when he was come near, he beheld the city, and *wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and com-

* *And wept over it.* Our Saviour's weeping was a glorious inſtance of his humanity, and is ſo far from leſſening the dignity of his character, that it greatly exalts it. Let every mortal then wonder and imitate.

paſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou knoweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought: ſaying unto them, It is written, My houſe is the houſe of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity: Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 COR. 15. 1.

BRethren, I declare unto you the Goſpel, which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the Scriptures: and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas; then of the twelve: After that, he was ſeen of above

above five hundred * brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that, he was ſeen of James; then of all the apoſtles: and laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. S. LUKE 18. 9.

JESUS ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week; I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt,

* One of the corruptions in the Church of Corinth, which *St. Paul* by this Epiſtle endeavoured to reform, was the diſbelief of the Reſurrection and a future State. Upon that ſubject he treats in this *fifteenth* Chapter; and the firſt ſtep taken towards the proof of it, is by eſtabliſhing the certainty of our Lord's Reſurrection: This doctrine he afterwards makes uſe of, not only as an *evidence* of the poſſibility of *our* bodies being *raiſed again*; but as a *pledge* of our *Reſurrection*, by virtue of Chriſt's *conqueſt* over death exemplified in his own.

ſaying, God be merciful to me a ſinner. *I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we †deſire, or deſerve; Pour down upon us the abundance of thy mercy; forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 COR. 3. 4.

SUCH truſt have we through Chriſt to Godward. Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency is of God. Who alſo hath made us able miniſters of the new teſtament; not of

* *I tell you, this man went down, &c.* This paſſage is no doubt a good inſtruction, with what diſpoſition of mind it is fit we approach Almighty God. It proves, that lowlineſs, modeſty, and a conſciouſneſs of our our own guilt and miſery, are proper qualifications to recommend our prayers. But it ſeems to have a ſtill more general view; that of diſcountenancing ſpiritual pride, and a contempt of other people.

† It may be ſaid, that we often offer up to God ſuch general requeſts, as include all particulars whatſoever, How then can God be ſaid to give more than we deſire? We anſwer, that this expreſſion relates to ſuch requeſts as are not general, but particular. We do not always know what particular things are moſt fit for us; and therefore we cannot deſire thoſe things in particular. So that though we do deſire them in general terms, when we beſeech God to give us whatſoever we ſtand in need of: yet we do not deſire them in that ſenſe in which the phraſe is manifeſtly underſtood in this place.

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the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones, was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. MARK. 7. 31.

JESUS departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his finger into his ears, and he ſpit, and touched his tongue: and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto

unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

* *The Epiſtle.* GAL. 3 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, That the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

* The circumſtances of the chriſtian Church in *Galatia*, at the time of writing this Epiſtle, will give us ſome light into the true import and deſign of St. *Paul's* argument, in the words now under conſideration. After their Converſion to the true faith, ſome ſeducing teachers had preached up the neceſſity of obſerving the Moſaical law, in order to ſalvation. The Apoſtle's intent therefore was, to confute and root out this dangerous error, as continuing to lay upon believers a heavy and unprofitable *yoke of Bondage, from which Chriſt had put them free.*

The thirteenth SUNDAY after TRINITY.

The Goſpel. S. LUKE. 10. 23.

BLeſſed are the eyes which ſee the things that ye ſee: For I tell you, That many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out * two

* *Two pence.* Equal to about fifteen Pence Sterling. The ſmallneſs of the ſum ſeems to denote the Samaritan's *Poverty*: and if ſo, greatly heightens his *Charity*.

pence

pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three thinkeſt thou was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. GAL. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, That they who do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law.

law. And they that are Chriſt's, have crucifi-ed the fleſh, with the affections and luſts.

The Goſpel. S. LUKE. 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off: And they lifted up their voices, and ſaid, Jeſus Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering, ſaid, were there not ten cleanſed? but where are the nine? * There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beſeech thee, O Lord, thy Church with thy perpetual mercy: and becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

* *There are not found that returned &c.* By the approbation which our Lord ſhewed of this *Samaritan's* behaviour in preference to that of the nine others who were *Jews*, he plainly declared that an *outward* profeſſion of Religion, however excellent that Religion may be in itſelf, is of no value before God, in compariſon of piety, and *inward* holy diſpoſitions.

The fifteenth SUNDAY after TRINITY.

The Epiſtle. GAL. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed, keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. * For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel. S. MATTH. 6. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and † Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they ſow not, neither do they

* *For in Chriſt Jeſus neither Circumciſion &c.* Under the goſpel covenant it is not of any conſequence, whether a man be circumciſed or not, but all depends upon the renewal of his Heart, and the reformation of his Life.

† *Mammon.* This is a Syriac word ſignifying *riches.*

reap

reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore * take no thought, ſaying, What ſhall we eat? or, what ſhall we drink? or, wherewithal ſhall we be clothed? (forafter all theſe things do the Gentiles ſeek) For your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

* *Take no thought &c.* This Precept to the Apoſtles, who were to ſpend their lives in travelling and propagating the Goſpel, may be underſtood in its moſt ſtrict and literal ſenſe; but to other Chriſtians it muſt be applied in greater latitude: intimating that they ſhould not be over-anxious to attain the neceſſaries of this preſent life, but rely upon the providence of God for a continual ſupply of them.

The ſixteenth SUNDAY after TRINITY.

The Epiſtle. EPHES. 3. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. *Amen.*

* *The Goſpel.* S. LUKE. 7. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and

* The Miracles of our bleſſed Maſter are generally works of mercy and compaſſion: That of this day's Goſpel is eminently ſo. The parting with a beloved child is at any time an affliction: But that, which here drove it deeper, is, that this *young man was the only ſon of his Mother:* No remnant left behind to mitigate or to ſupply the loſs. This complication of miſeries the merciful *Jeſus* ſaw, felt, and relieved, by turning her Tears into Joy. This miracle was an inſtance of God's wiſdom in ſometimes ſuffering his ſervants to be driven to extremities beyond human help —— and of his goodneſs in comforting and relieving them when reduced to ſuch a ſituation.

ſhe

ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all; and they glorified God, ſaying, That a great Prophet is riſen up among us; and, that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The ſeventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

* *The Epiſtle.* EPHES. 4. 1.

I Therefore the priſoner of the Lord beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

* This epiſtle conſiſts of two parts: An exhortation to ſuch diſpoſitions and behaviour, more particularly toward each other, as becomes Chriſtians —— And a deſcription of that unity in the church, which is the great enforcement of *St. Paul's* exhortation.

The ſeventeenth SUNDAY after TRINITY.

The Goſpel. S. LUKE. 14. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him who had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful * to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

* *Is it lawful to heal on the ſabbath-day?* In this queſtion our Saviour has given us an example of prudent *caution*, *reſolution*, and *condeſcenſion*. *Caution*, by not giving offence to them, who, we know, are apt and willing to take it —— *reſolution*, by doing good when we have power and fit opportunity —— And *condeſcenſion*, by teaching us not to inſiſt too rigorouſly upon being in the right; but taking all fit occaſions to vindicate our actions from offence, though never ſo unreaſonably, never ſo unjuſtly taken.

The

The eighteenth SUNDAY after TRINITY.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil; and with pure hearts and minds, to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 COR. 1. 4.

I Thank * my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you: ſo that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel.† S. MATTH. 22. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him,

* *I thank my God always &c.* The principal deſign of this portion of ſcripture is to inſtruct us by *St. Pauls* example. to be highly pleaſed with, and truly thankful for, the ſpiritual advantages which the bounty of God beſtows upon any of our brethren.

† This goſpel is the remaining part of a diſpute which Chriſt held with his adverſaries at Jeruſalem, when he had juſt decided that leading quibble of the ſadducees againſt the reſurrection. Here he anſwers a queſtion put by one of the Jewiſh doctors, giving a compleat ſummary of the Ten Commandments; and then puts a queſtion in his turn, concerning the nature of his office and divine original, which they could not anſwer.

Thou

The nineteenth SUNDAY after TRINITY.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe Son is he? They ſay unto him, The Son of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right-hand, till I make thine enemies thy foot-ſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man, from that day forth, aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O God, for aſmuch as without thee we are not able to pleaſe thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. EPHES. 4. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs,

ouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off, concerning the former converſation, *the old man which is corrupt, according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and ſin not:† let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, for-

* *The old man*, ſignifies thoſe evil habits which the Epheſians had ſo long practiſed in the ſtate of heatheniſm; the *new man*, that divine Life; that Life of righteouſneſs and holineſs which Chriſtianity requires.

† *Let not the Sun go down, &c.* This precept was, according to *Plutarch*, moſt ſtrictly obſerved by the ſcholars of *Pythagoras*, "who, after any quarrel, conſtantly ſhook hands, and profeſſed hearty reconciliation at the ſetting of the Sun." Thus muſt the Chriſtian do, before he offers up to God his evening ſacrifice, that ſo he may liſt up to God *pure hands, without wrath.*

giving one another, even as God for Chriſt's ſake hath forgiven you.

The Goſpel. S. MATTH. 9. 1.

JESUS entered into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, *thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier? to ſay, Thy ſins be forgiven thee; or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect.

OAlmighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou

* *Thy ſins be forgiven thee.* Phyſicians, both ancient and modern tell us that palſies are ſometimes occaſioned by intemperance. Wherefore, if this paralytic brought his diſeaſe upon himſelf by drunkenneſs or luſt, the propriety of the terms in which the cure was pronounced will more fully appear, *Thy ſins are forgiven thee.*

wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. EPHES. 5. 15.

SEE then that ye walk circumſpectly, not as fools, but as wiſe, *redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and makeing melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

The Goſpel. S. MATTH. 22. 1.

JESUS ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: and the remnant took his ſervants, and intreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth;

* *Redeeming the time &c.* That is, by all honeſt ways and prudent methods, to endeavour to avoid the dangers and perſecutions to which in thoſe times they were expoſed.

and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, *he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? and he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The twenty-firſt Sunday after Trinity.

The Collect.

GRANT, we beſeech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

* *He ſaw there a man who had not on &c.* As to the meaning of the *wedding garment*: "It is needleſs (ſays a great Author) to diſpute, whether it be faith, or a pious holy life. For neither can faith be ſeparated from good works, nor can good works proceed except from faith. Chriſt's meaning is only that we are called in order that we may be renewed in our minds after his image. And therefore, that we may remain always in his houſe, the old Man with his filthineſs muſt be put off, and a new life deſigned, that our attire may be ſuch as is ſuitable to ſo honourable an invitation."

The twenty-firſt SUNDAY after TRINITY.

The Epiſtle. EPHES. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace: Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked: And take the helmet of ſalvation, and the ſword of the Spirit, which is the Word of God: praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel; for which I am an ambaſſador in bonds; that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. S. JOHN 4. 46.

THERE was a certain nobleman, *whoſe ſon was ſick at Capernaum: when he heard that Jeſus was come out of Judea into Galilee, he

* The converſion of this nobleman and his family is the more remarkable, becauſe he is the firſt perſon of that quality and ſtation, who

he went unto him, and beſought him, that he would come down and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him. Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

The twenty-ſecond Sunday after Trinity.

The Collect.

LORD, we beſeech thee to keep thy houſhold the Church in continual godlineſs; that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

who ſtands upon record for receiving the faith. From ſuch our Saviour generally found, not neglect only, but even averſion, to him and his doctrine. When in great extremity he beſought our Lord's aſſiſtance, the anſwer plainly reproves a weak, ſlow, and too ſcrupulous faith: whom no evidence of doctrine, nor any thing leſs than miracles would convince. To this infirmity however our Lord graciouſly condeſcended, in the manner, and with the ſucceſs, which the goſpel of this day relates.

The

The twenty-ſecond SUNDAY after TRINITY.

The Epiſtle. PHIL. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the Goſpel from the firſt day until now; being * confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement; that ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. S. MATTH. 18. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I for-

* The confidence, which the Apoſtle profeſſes himſelf to have of the *Philippians* perſeverance in goodneſs and faith, is by no means that abſolute and undoubted aſſurance of Salvation, imagined by ſome to be not only poſſible, but fit, nay neceſſary, to be entertained by every faithful Chriſtian: For why then doth he exhort them to *work out their Salvation with fear and trembling?* From the confidence in *St. Paul* concerning his converts; we ſhall do well to take a ſtandard of the confidence, which every good man is allowed to entertain concerning himſelf—a confidence, not totally excluſive of fear; but ſo due a temperament of both; that the one ſhall never degenerate into ſecurity and preſumption, nor the other ſink into inactivity and deſpair.

give

give him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times; but, until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow ſervant fell down at his feet, and beſought him, ſaying, Have patience with me. and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him. So likewiſe ſhall my heaven-

ly

ly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The twenty-third Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength, who art the author of all godlineſs; Be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. PHIL. 3. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and glory is their ſhame, who mind earthly things.) *For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

* *For our converſation is in Heaven &c.* That is, all good chriſtians conſider that they are *citizens* and *freemen*, not of an earthly city, but of *heaven*; that their main intereſt lies there; and therefore they live as men whoſe minds are already there: and with good reaſon, ſince their Saviour, who is already there, is aſſuredly expected by them, to come and transform theſe frail and mortal bodies into the likeneſs of his own glorified body.

The twenty fourth SUNDAY after TRINITY.

The Goſpel. S. MATTH. 22. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, *Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed: Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

* *Render therefore unto Ceſar, &c.* Thus *Jeſus* clearly confuted them on their own principles, and ſhewed that the rights of God and the Magiſtrate do not in the leaſt interfere; intimating that they ſhould ſo far ſubmit themſelves to the Government they were under, as was conſiſtent with religion and the law of God.

The

The twenty-fourth SUNDAY after TRINITY.

The Epiſtle. COL. 1. 3.

WE give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding: That * ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might, according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. S. MATTH. 9. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler, and worſhipped him, ſaying,

* *That ye might walk worthy of the Lord, &c.* Obſerve here, that the end of all our chriſtian knowledge is a converſation fruitful in good works, and a life acceptable and well pleaſing unto God.

My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment: For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jeſus came into the rulers houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STIR up, we beſeech thee, O Lord, the wills of thy faithful people; that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

* *For the Epiſtle.* JER. 23. 5.

BEhold the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgement and juſtice in the earth. In his

* That this ſcripture is a prophecy of the coming of Chriſt, and the glorious ſtate of God's church conſequent thereupon, hath been univerſally

his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his name, whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

The Goſpel. S. JOHN. 6. 5.

WHEN Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do:) Philip anſwered him, Two hundred penyworth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, who hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in

univerſally agreed by Chriſtian, and allowed by ſeveral of the moſt eminent *Jewiſh* interpreters.

Let the Scripture then at preſent, before us be improved to the purpoſe our Church appears to have intended it for; by confirming our faith in the *firſt*, and awakening us into effectual preparation for the *ſecond*, Advent of our Lord. Both which are, by the yearly revolution of our holy offices, about to be again preſented to our thoughts. And let us to that end give all poſſible diligence to be led by, and to work together with, that grace and good ſpirit of our God, which the Collect of this day ſo opportunely implores.

number

number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrew's *Day.*

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay;

* Concerning *St. Andrew* we may obſerve, that as he was the firſt that found the Meſſiah, and the firſt that brought others to him, ſo the church, for his greater honour, commemorates him firſt in her anniverſary courſe of holy-days, and places his feſtival at the beginning of Advent, as the moſt proper to bring the news of our Saviour's coming.

Grant

Grant unto us all, that we being called by thy holy word, may forthwith give up ourſelves obediently to fulfil thy holy Commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. ROM. 10. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. How then ſhall they call on him, in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith

ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. S. MATTH. 4. 18.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraitway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

**Saint Thomas the Apoſtle.*

The Collect.

ALmighty and everlaſting God, who for the more confirmation of the Faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never

* Saint Thomas's day ſeems to be placed next, not becauſe he was the ſecond that believed Jeſus to be the Meſſiah, but the laſt that believed his reſurrection: which though he was at firſt the moſt doubtful, yet he had afterwards the greateſt evidence of its truth; which the church recommends to our meditation at this ſeaſon, as a fit preparative to our Lord's Nativity. For unleſs we believe with St. Thomas, that the ſame Jeſus, whoſe birth we immediately afterwards commemorate, is the very Chriſt, *our Lord and our God*; neither his birth, death, nor reſurrection will avail us any thing.

may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt; to whom with thee and the holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Epiſtle. EPHES. 2. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel: S. JOHN 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them, when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt

believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

*The Converſion of Saint Paul.**

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ACTS 9. 1.

AND Saul, yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high Prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſay-

* St. Paul is not commemorated, as the other Apoſtles are, by his death or martyrdom, but by his converſion; becauſe as it was wonderful in itſelf, ſo it was highly beneficial to the church of Chriſt. For while other Apoſtles had their particular provinces, he had the *care of all the churches*, and by his indefatigable labours contributed very much to the propagation of the goſpel throughout the world.

ing

ing unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias; and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth; and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints in Jeruſalem; and here he hath authority from the chief Prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Name's ſake. And Ananias went his

believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

*The Converſion of Saint Paul.**

The Collect.

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For the Epiſtle. ACTS 9. 1.

AND Saul, yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high Prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſay-

* St. Paul is not commemorated, as the other Apoſtles are, by his death or martyrdom, but by his converſion; becauſe as it was wonderful in itſelf, ſo it was highly beneficial to the church of Chriſt. For while other Apoſtles had their particular provinces, he had the *care of all the churches*, and by his indefatigable labours contributed very much to the propagation of the goſpel throughout the world.

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ing unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias; and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth; and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints in Jeruſalem; and here he hath authority from the chief Prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Name's ſake. And Ananias went his

way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. S. MATTH. 19. 27.

PETER anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, That ye, which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Name's ſake, ſhall receive an hundred-fold, and

and ſhall inherit eternal life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint* Mary *the Virgin.*

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. MAL. 3. 1.

BEHOLD, I will ſend my meſſenger, and he ſhall prepare the way before me; and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall

* This feſtival is celebrated in memory of the preſentation of Chriſt in the temple, and the purification of his mother, according to the cuſtoms of Moſes, when two pigeons were accepted inſtead of the lamb to be offered on theſe occaſions, in conſideration of her poverty.

On this feſtival the ancient Chriſtians uſed abundance of lights, both in their churches and proceſſions—and from this cuſtom, we ſuppoſe, it was, that this day firſt took the name of Candlemas-day.

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the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel. S. LUKE 2. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord:) and to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid; Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation, which thou haſt prepared

before

before the face of all people; a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign, which ſhall be ſpoken againſt, (yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity: and ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers, night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

*Saint Matthias's Day.**

The Collect.

O Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſer-

* This day the Church keeps in memory of *St. Matthias*. He was, 'tis moſt probably thought, one of the ſeventy Diſciples, and was a diligent attendant upon our Saviour all the time of his preaching.—After the death of *Judas*, he was, by lot, choſen into the number of the Apoſtles.

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vant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ACTS 1. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbered with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity; and falling headlong he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which

which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apoſtles.

The Goſpel. S. MATTH. 11. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

*The *Annunciation of the bleſſed Virgin Mary.*

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſ-

* *Annunciation*, that is, the declaration which the Angel *Gabriel* made to the bleſſed *Virgin Mary*, that ſhe ſhould be the mother of our *Lord Jeſus Chriſt*. See *Luke* 1. 26, &c.

ſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ISAI. 7. 10.

MOreover, the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God: aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign; Behold, a Virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel: Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. S. LUKE 1. 26.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a Virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the Virgin's name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee: bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name JESUS. He ſhall be great, and ſhall be called the Son of the Higheſt;

eſt; and the Lord God ſhall give unto him the throne of his Father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren: for with God nothing ſhall be impoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

* *Saint* Mark's *Day.*

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. EPHES. 4. 7.

UNTO every one of us is given grace, according to the meaſure of the gift of

* *St. Mark* was of Jewiſh Parents, and deſcended from the tribe of *Levi*; and is ſuppoſed to have been one of the ſeventy diſciples, yet not a follower of our Saviour, but converted by ſome of the Apoſtles, moſt probably *St. Peter*, whoſe attendant, amanuenſis, and interpreter, he is thought to have been.

Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lowers parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome, apoſtles; and ſome, prophets; and ſome, Evangeliſts; and ſome, paſtors and teachers: for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

The Goſpel. S. JOHN. 15. 1.

I AM the true vine,* and my father is the huſbandman. Every branch in me that beareth not fruit, he taketh away; and every branch

* *I am the true Vine*, &c. By this parabolical repreſentation, our Saviour deſcribes the intimate union which is between him and his diſciples—the beneficial effects of it,—the duty, manner, and neceſſity of preſerving it,—and the irreparable miſeries of a ſeparation.

branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

* *Saint* Philip *and Saint* James's *Day.*

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and

tion. God grant that we may ſo improve and become fruitful under this union, that we may not be of the number of thoſe branches which are caſt out and burned.

* Upon the day of *St. Philip* and *St. James*, till the laſt review, the church read the eighth chapter of the Acts for the Morning ſecond

and the life; that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. JAMES. 1. 1.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him. But let him aſk in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the

cond Leſſon, therein commemorating St. Philip the Deacon: but now in the room of that ſhe appoints part of the firſt chapter of *St. John*, and commemorates only *St. Philip* the apoſtle, and *St. James* the brother of our Lord, the firſt biſhop of *Jeruſalem*, who wrote the epiſtle that bears that name, part of which is appointed for the epiſtle for the day. The other *St. James*, the ſon of *Zebedee*, for diſtinction-ſake ſirnamed the *Great*, (either by reaſon of his age or ſtature) hath another day peculiar to himſelf in *July*.

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faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. S. JOHN. 14. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily

verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my Name, I will do it.

* *Saint* Barnabas *the Apoſtle.*

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ACTS. 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who, when he came, and had ſeen the grace of God, was glad; and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith: and much people was added unto the

* *St. Barnabas* was of Jewiſh extraction, being deſcended from parents of the houſe of *Levi*. His firſt publick employ in the miniſtry, was to ſettle a chriſtian church at *Antioch*, ſeveral Jews in that city being well-diſpoſed to the faith in Chriſt, by the converſation and preaching of ſome chriſtians, who were ſcattered abroad, upon the perſecution which aroſe about *Stephen*, and had fled to that city. Here his labours had great ſucceſs, and the converts multiplying upon him very faſt, he goes to *Tarſus* to bring *Paul* thither, to be his fellow-labourer in that great work of the converſion of ſo populous a city. Here God bleſſed their joint-labours with wonderful ſucceſs, the number of the faithful growing ſo conſiderable, as to be diſtinguiſhed firſt by the name of *Chriſtians* in that city.

Lord

Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. S. JOHN. 15. 12.

THIS is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends, ye are my friends if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit and that your fruit ſhould remain; that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Saint JOHN BAPTIST's Day.

Saint John Baptiſt's Day.*

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ISAI. 40. 1.

COmfort ye, comfort ye my people ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a highway for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the

* St. John Baptiſt's nativity is celebrated by reaſon of the wonderful circumſtances of it, and on account of the great joy it brought to all thoſe who expected the Meſſiah. There was formerly another day, (viz. Auguſt 29.) ſet apart in commemoration of his beheading. But now the church celebrates both his nativity and death on one and the ſame day; whereon though his myſterious birth is principally ſolemnized, yet the chief paſſages of his life and death are ſeverally recorded in the portions of ſcripture appointed for the day.

Lord

Lord hath ſpoken it. The voice ſaid, Cry, And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd; he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. LUKE 1. 57.

ELiſabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked

for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake, and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; To perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the

the way of peace. And the child grew, and waxed ſtrong in ſpirit: and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandeſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy word, and the people obediently to follow the ſame; that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ACTS 12. 1.

ABOUT that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending af-

* This eminent Apoſtle was born at *Bethſaida*, a Town of *Galilee*, being by profeſſion a fiſherman. He was brother to St. *Andrew*, and his elder brother moſt probably; becauſe, in the catalogue of the apoſtles, he is mentioned before him, *Matth.* 10. 2. The papiſts indeed are very loth to allow this, becauſe they would have him to be entitled to this precedence, by his pretended ſupremacy; and therefore they rely moſt upon the authority of *Epiphanius*, who ſays, he was younger than St. *Andrew*. But the proteſtants bring the better authorities of St. *Jerom* and St. *Chryſoſtom*, and many others, who aſſert, that he was the elder brother. He had in his character ſome eminent qualifications, which gave him a diſtinction above the generality of the apoſtles, tho' not what the papiſts pretend, a ſupremacy over them.

And

ter Eaſter to bring him forth to the people. Peter therefore was kept in priſon: but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Epiſtle. S. MATTH. 16. 13.

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias and others Jeremias,

mias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the ſon of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and *upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James† *the Apoſtle.*

The Collect

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him, ſo we forſaking all worldly and carnal affections, may be ever-

*And upon this rock I will build my church.—Suitably to this promiſe we find that *Peter* laid the firſt foundation of a *church* among the *Jews* by the converſion of three thouſand ſouls, *Acts* 2. 41. and likewiſe among the *Gentiles*, by the converſion of *Cornelius and his friends*, *Acts* 10.

† *St. James* the Great, or the Elder, was one of the ſons of *Zebedee*, and brother to *St. John*. His mother's name was *Mary*, otherwiſe called *Salome*, a kinſwoman of the Bleſſed Virgin. It does not certainly appear, how he diſpoſed of himſelf, after our Lord's Aſcenſion. *St. Jerom* (or his interpolator) makes him to have preached to the Jews of the diſperſion; but, that his labours carried him at all out of *Judea*, or even *Jeruſalem* itſelf, no authentick hiſtory informs us. That his zeal was very induſtrious and ardent there, no other proof is neceſſary, than *Herod Agrippa's* choice of him, for the firſt ſacrifice to the fury of the people.

more ready to follow thy holy commandments through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. ACTS. 11. 27. *and part of Chap.* 12.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethern which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. S. MATTH. 20. 20.

THEN came to him the mother of Zebedee's children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the

the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.*

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace, truly to believe and to preach thy Word; Grant, we beſeech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

* *St. Bartholomew* is reckoned in the catalogue of the Apoſtles, which is given by *St. Matthew*, *St. Mark*, and *St. Luke*. But his name not being mentioned by *St. John*, but ſeveral things being recorded by him, of another Diſciple who is called *Nathanael*, of whom there is a perfect ſilence in the other Evangeliſts, it has made ſome perſons think, that *Nathanael* and *Bartholomew* is the ſame perſon. This opinion was unknown to the ancient writers of the church, but is now, on very good foundation, generally believed to be true.

Saint BARTHOLOMEW the APOSTLE.

For the Epiſtle. ACTS 5. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people (and they were all with one accord in Solomon's porch: And of the reſt durſt no man join himſelf to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women.) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might over-ſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

The Goſpel. S. LUKE 22. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

Saint

Saint MATTHEW the APOSTLE.

Saint Matthew the Apoſtle.*

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 COR. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not: but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto

* *St. Matthew* was the laſt called of the apoſtles. He had another name which he was likewiſe called by, and that was *Levi*; for *St. Mark* and *St. Luke* mention him under that name, when they relate his Calling. He was a publican by profeſſion, whereby he lived in very handſome circumſtances; as appears by his making a conſiderable entertainment at his houſe for our Saviour, to which he invited a great many more of his own profeſſion.

This Apoſtle wrote the goſpel which bears his name, about eight years after Chriſt's aſcenſion; juſt before the apoſtles diſperſed themſelves, to go to preach the goſpel in foreign parts. He undertook this work, at the entreaty of the converted Jews in *Paleſtine*; who were deſirous to have ſome memoirs of our Saviour's life left with them, that they might have recourſe to, in the apoſtle's abſence. *St. Matthew*, complying with this their deſire, wrote this excellent goſpel, which we now have in our hands.

them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. S. MATTH. 9. 9.

AND as Jeſus paſſed forth from thence he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole, need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

*Saint Michael and all Angels.**

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that

* One day in the Year the Church ſets apart to expreſs her thankfulneſs to God for the many benefits it hath received by the miniſtry of holy angels. And becauſe *St. Michael* is recorded in ſcripture as an angel of great power and dignity, and as preſiding and watching over the church of God, with a particular vigilance and application, and triumphing over the devil, it therefore bears his name.

as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. REV. 12. 7.

THERE was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea! for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. S. MATTH. 18. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children

ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke* *the Evangeliſt.*

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt and Phyſician of the ſoul; May

* *St. Luke* was born at *Antioch*, the chief city of *Syria*, famous for being one of the moſt flouriſhing academies in the world, and alſo being the place where the diſciples firſt took the name of Chriſtians. He particularly applied himſelf to the ſtudy of phyſick; and tradition tells us, that he was alſo very ſkilful in painting. He wrote

May it pleaſe thee, that by the wholſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 TIM. 4. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his

wrote his goſpel about ſeven years after his conjunction with *St. Paul*, whom he never left till his death: The book of the *Acts of the apoſtles*, is alſo of his compoſure, written at *Rome*, and deſigned for a continuation of his former hiſtory. Both theſe books are written in a polite, elegant, clear and perſpicuous ſtile, and are addreſſed to *Theophilus*: who, by the ſtile of Moſt Excellent, is ſuppoſed to have been a perſon of eminence and authority, and probably one of *Antioch*, converted by *St. Luke*.

works

works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. S. LUKE 10. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come, Therefore ſaid he unto them, The Harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways, behold, I ſend you forth as lambs among wolves. Carry neither purſe nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon *and Saint* Jude, *Apoſtles.**

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and

* There are two ſaints commemorated by the church this day: The firſt is *Simon*, ſirnamed the *Canaanite*, and *Zelotes*, which two names are the ſame; for the *Hebrew* word *Canaan* ſignifies a *Zelot*: And (if we may credit ſome authorities) he extended his miſſion as far as *Britain*, where after having converted many to the faith, and ſuffered many perſecutions, he was crucified by the infidels and there buried.

Jude the other apoſtle, whoſe memory is this day obſerved, was one of the twelve apoſtles, brother to *James*, and therefore bore the ſame relation with him to our Saviour. He had two ſirnames, *Thaddeus* and *Lebbeus*: Theſe names were given him partly to diſtinguiſh him from *Judas* the traitor, and partly as a commendation of his wiſdom and zeal: *Lebbeus* denoting *prudence* and *underſtanding*, and *Thaddeus* ſignifying a *perſon zealous in praiſing God*.

Prophets,

Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. JUDE 1.

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers de-

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ſile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. JOHN. 15. 17.

THESE things I command you, That ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep your's alſo. But all theſe things will they do unto you for my Name's ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled, that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All

ALL SAINTS DAY.

* *All Saints Day.*

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the † myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. REV. 7. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

* The Feaſt of *All-Saints* is not of very great antiquity in the church. Our Reformers having laid aſide the celebration of a great many martyrs days, which had grown too numerous and cumberſome to the church, thought fit to retain this day whereon the church, by a general commemoration, returns her thanks to God for them all.

† A myſtical Body is a body in a figurative ſenſe, in which ſenſe the church is called our Saviour's body.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand,

Of the tribe of Iſſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts; and fell before the throne on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Goſpel S. MATTH. 5. 1.

JESUS ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſci-

ples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake. Rejoice, and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The ORDER for the Adminiſtration of the LORD's SUPPER, * OR, HOLY COMMUNION.

¶ *SO many as intend to be partakers of the holy Communion, ſhall ſignify their Names to the Curate at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge*

* *Lord's ſupper, or holy communion.* Of the many compellations given to this ſacrament in former ages, our church has very wiſely thought fit to retain theſe two in her publick ſervice, as thoſe which are moſt antient and ſcriptural.

thereof

thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties, to whom he hath done wrong; or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

¶ *The ſame order ſhall the Curate uſe with thoſe, betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties, ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſuaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent paragraph of this * Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.*

¶ *The Table at the Communion-time, having a fair white linen Cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid.*

* *Rubrick.* So called from its being formerly diſtinguiſhed by *red* Letters.

And the Prieſt, ſtanding at the North-ſide of the Table, ſhall ſay the Lord's Prayer, with the Collect following; the People kneeling.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the* TEN COMMANDMENTS; *and the People, ſtill* *kneeling, ſhall, after every Commandment, aſk God mercy for*

* Whilſt the Commandments are reading, the people are juſtly ordered to kneel, becauſe of the frequent uſe of that excellent Petition, *Lord, have mercy upon us &c.* which ought to be repeated in a praying poſture. For the ſo frequent and ſudden change of the poſture, from ſtanding to kneeling, and again from kneeling to ſtanding, which muſt otherwiſe be made, would cauſe diſturbance and confuſion.

And here we intreat the people to conſider well the ſeriouſneſs of this part of the Office. The words of God himſelf are read unto them by God's Ambaſſador; and they are to be received with the utmoſt reverence, and a mind ſincerely reſolved to obey them. Now the Congregation muſt not even mentally repeat them together with the Miniſter; much leſs muſt they mutter them over aloud, and thereby diſturb thoſe who are placed near them: but attend to them as ſpoken by the Miniſter with an awful ſilence; and at the end of each Commandment fervently ſay, *Lord, have mercy upon us, &c.*

their

their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.

Miniſter.

GOD ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger

ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: *wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not † covet thy neighbour's

* In the Original it is, *Wherefore the Lord bleſſed the Sabbath day.* But the difference is of no great moment.

We muſt here obſerve, that this Commandment muſt be underſtood by us of the firſt day of the Week, which is the Chriſtian Sabbath. For we are obliged by this Commandment only to obſerve a Sabbath in general, that is, to reſt from our bodily Labours one day in ſeven; but we are not bound to keep the *Jewiſh* Sabbath in particular.

† It is manifeſt, that the coveting here forbidden, is ſuch as puts men upon, or elſe ſuppoſes, their uſing unlawful means to gain any of thoſe particulars. For otherwiſe all traffick would be here

bour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People. Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the* * *King, the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church; and ſo rule the heart of thy choſen ſervant GEORGE, our King and Governor, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord; who with thee and the Holy Ghoſt, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it

forbidden; ſince no man buys that which he does not covet or deſire in ſome ſenſe, *viz.* upon the account of his having occaſion for it.

* St. *Paul* ſeems to command that we ſhould pray for Kings in all our prayers: 1 *Tim.* 2. 1. 2. And in the primitive church, they always ſupplicated for their princes at the time of the celebration of the holy Euchariſt; where, by virtue of the ſacrifice of Chriſt's death commemorated, thoſe great requeſts might be likely to prevail.

ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee, ſo to diſpoſe and govern the heart of GEORGE thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory; and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs: Grant this, O merciful Father, for thy dear Son's ſake, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle, [*or,* The portion of Scripture appointed for the Epiſtle] is written in the——Chapter of——beginning at the——Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the People all ſtanding up) ſaying,* The holy Goſpel is written in the——Chapter of——beginning at the——Verſe. *And the Goſpel ended, ſhall be ſung or ſaid the* * *Creed following, the People ſtill ſtanding as before.*

I Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation, came down from heaven, And was incarnate by the Holy Ghoſt of

* As the apoſtles creed is placed immediately after the daily leſſons, ſo is this after the epiſtle and goſpel; both of them being founded upon the doctrine of Chriſt and his Apoſtles. As therefore in the foregoing portions of ſcripture *we believe with our heart to righteouſneſs*, ſo in the creed that follows, we *confeſs with our mouth to ſalvation.*

This we generally call the *Nicene*, but in reality 'tis the *Conſtantinopolitan* Creed. For the fathers at *Conſtantinople* added ſome clauſes to the creed of the *Nicene* Council; and it is notorious that this form contains the whole, *viz.* the *Nicene* form with the *Conſtantinopolitan* additions.

the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate: He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father: And he ſhall come again with glory to judge both the quick and the dead; Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church; I acknowledge one Baptiſm for the remiſſion of ſins; And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the People what Holy-days, or Faſting-days, are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of matrimony publiſhed; and Briefs, Citations, and Excommunications read.* * *And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter; nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoined by the King, or by the ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lord's table, and begin the Offertory,*† *ſaying*

* This Part of the Rubrick was undoubtedly added, to prevent the cuſtom that ſtill too much prevails in ſome country churches, of publiſhing the moſt frivolous, unbefitting, and even ridiculous things in the face of the congregation.

† It is moſt highly reaſonable, as well as agreeable to ancient practice, that when we come to partake of the Lord's Supper, we ſhould offer unto God according to our ability for the relief of the diſtreſſed. And the church has very prudently enjoined, that the following ſentences ſhould be read, while the proper officers are employed in collecting the people's charity, which, by reaſon of its reſemblance

ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth.* 5. 16.

Lay not up for yourſelves treaſures upon earth; where moth and ruſt doth corrupt, and where thieves break through and ſteal: but lay up for yourſelves treaſures in heaven; where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. S. *Matth.* 6. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Matth.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore him four-fold. S. *Luke* 19. 8.

Who goeth a warfare at any time at his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things,

lance to the firſt-fruits which the Iſraelites offered to God, is called an *Offering* or *Oblation*, and this part of the ſervice, the *Offertory*.

Some of theſe Sentences reſpect the Clergy, who had in former times, and ſtill have in ſome few places, a ſhare of the Offerings: But where that cuſtom is not retained, thoſe ſentences are never uſed.

is it a great matter if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* 9. 13, 14.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart; not grudgingly, or of neceſſity: for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the Word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men; and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have ſhewed for his Name's ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Hebr.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Hebr.* 13. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him; how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power: If thou haſt much, give plenteouſly; if thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41. 1.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-Wardens, or other fit perſon appointed for that purpoſe, ſhall receive the Alms for the Poor, and other devotions of the people, in a decent Baſon, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,*

Let us pray for the whole ſtate of Chriſt's Church * militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers

* Chriſt's Church, that is, the whole number of the faithful, is uſually divided into two parts, *viz.* the Church Militant, and the Church

prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy Divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant GEORGE our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion and Virtue. Give grace, O heavenly Father, to all Biſhops and Curates; that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this congregation

* *If there be no alms or oblations, then ſhall the words* [to accept our alms and oblations] *be left out unſaid.*

Church Triumphant. By the militant or warring church, we mean thoſe chriſtians, who are at preſent alive, and perpetually harraſſed with the Temptations and aſſaults of the world, the fleſh, and the devil, and whoſe life is conſequently a continual warfare under the banner of our bleſſed Saviour. By the Church Triumphant we mean thoſe chriſtians, who have departed this life in God's true faith and fear, and do now enjoy in ſome meaſure, and after the day of judgement ſhall be fully poſſeſſed of, that glory and triumph, which is the fruit of their labours, and the reward of thoſe victories, which they obtained over their ſpiritual adverſaries, during the time of their trial and combat here upon earth.

gation here preſent, that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy godneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace, ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome holy-day immediately preceding) after the Sermon or Homily ended, he ſhall read this* **Exhortation following.*

DEarly beloved, on——day next, I purpoſe, through God's aſſiſtance, to adminiſter

* Great myſteries ought to be uſhered in with the ſolemnities of a great preparation: God gave the Iſraelites three days warning of his deſign to publiſh the law: And as good Hezekiah publiſhed, by particular expreſſes, his intended Paſſover long before; ſo hath our church prudently ordered timely notice to be given, that none might pretend to ſtay away out of ignorance of the time, or unfitneſs for the duty, but that all might come, and with due preparation.

As to the compoſure of theſe two exhortations, they are ſo extraordinary ſuitable, that if every communicant would duly weigh and conſider them, they would be no ſmall help towards a due preparation. The firſt contains proper exhortations and inſtructions how to prepare ourſelves: the latter is more urgent, and applicable to thoſe who generally turn their backs upon thoſe holy myſteries, and ſhews the danger of thoſe vain and frivolous excuſes, which men frequently make for their ſtaying away.

to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt; to be by them received, in remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you, in the mean ſeaſon, to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof; and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch an heavenly Feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; Firſt, to examine your lives and converſations by the rule of God's commandments; and whereinſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as are not only againſt God, but

but alſo againſt your neighbours; then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his grief; that by the miniſtry of God's holy Word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on——I intend by God's grace to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preſent; and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down; and yet they who are called, without any cauſe, moſt unthankfully refuſe to come. Which of you, in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindered with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel,

Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I, for my part, ſhall be ready; and according to mine office, I bid you in the Name of God; I call you in Chriſt's behalf; I exhort you, as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation; ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves, how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof, we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation.**

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body

* The former exhortations are deſigned to increaſe the number of the communicants, and this to rectify their diſpoſitions; that ſo they may be not only many but good: And nothing ſurely can more

Body and Blood of our Saviour Chriſt, muſt conſider, how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily: For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's Body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent ye truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man; who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death; that he might make us the children of God, and

more effectually ſtir up the devotion of the congregation, than this admirable diſcourſe, if it be delivered with a ſerious gravity, and an affectionate warmth.

exalt

exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks; ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion.**

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

* The feaſt being now ready, and the gueſts prepared with due inſtruction, the Prieſt (who is the ſteward of thoſe myſteries) invites them to *draw near with faith*, without which all their bodily approaches will avail them nothing, it being only by faith that they can really draw near to Chriſt, *and take this holy ſacrament to their comfort.*

¶ *Then*

¶ *Then ſhall this general* * *Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their knees, and ſaying*;

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution:* †

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs

* Since Chriſt's ſufferings are here commemorated, it is very reaſonable we ſhould confeſs our ſins which were the cauſes of them: and ſince we hope to have our pardon ſealed, we ought firſt with ſhame and ſorrow to own our tranſgreſſions, for his honour who ſo freely forgives them: which the congregation here does in words ſo appoſite and pathetical, that if their repentance be anſwerable to the form, it is impoſſible it ſhould ever be more hearty and ſincere.

† This form of Abſolution is *petitionary*, and differs from that in the

neſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him:

COME unto me, all ye that travel, and are heavy laden, and I will refreſh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. S. *John.* 3. 16.

Hear alſo what Saint Paul ſaith:

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* 1. 15.

Hear alſo what Saint John ſaith:

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. 1 S. *John* 2. 1, 2.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

the beginning of the daily ſervice; for there, the Prieſt, by virtue of his delegated authority from God, pardons and abſolves *all thoſe that truly repent, and unfeignedly believe his holy goſpel;* but here he prays with great fervour for the devout communicants, that after ſo ſolemn a confeſſion of their ſins, God would be graciouſly pleaſed to extend his mercy in pardoning and delivering them from the weight and burden thereof; and by ſtrengthening theſe their devout reſolutions of future amendment, he would at length conduct them to thoſe bliſsful manſions, where they will not fail of receiving their proper reward.

Anſwer. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſwer. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, Holy* Father, Almighty, everlaſting God.

* *Theſe words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed; or elſe immediately ſhall follow,**

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Proper Prefaces.*†

¶ *Upon Chriſtmas Day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us; who, by the operation of the Holy Ghoſt, was made

* The miniſter now looking upon himſelf and the reſt of the congregation as communicants with the church triumphant; and all of us apprehending ourſelves, by faith, as in the midſt of that bleſſed ſociety; we join with them in ſinging forth the praiſes of the moſt high God, Father, Son, and Holy Ghoſt, ſaying, *Therefore with angels, and arch-angels, &c.*

† On the greater feſtivals there are proper prefaces appointed, which are alſo to be repeated, in caſe there be a communion, for ſeven

made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death; and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with angels, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into Heaven, to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down, as at this time, from heaven, with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues,

ſeven days after the feſtivals themſelves: The primitive chriſtians lengthened out their higher feaſts to eight days, which were very ſolemnly obſerved; on which they had always ſome proper preface relating to the peculiar mercy of the feaſt they celebrated: to the end that all, who received at any of thoſe times, ſhould, beſides the general praiſes offered up for all God's mercies, make a ſpecial memorial proper to the feſtival.

lighting upon the Apoſtles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations; whereby we have been brought out of darkneſs and error, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the Feaſt of Trinity only.*

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid.*

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy Glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following:**

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own right-

* The nearer we approach to theſe holy myſteries, the greater reverence we ought to expreſs; for it is out of God's mere grace and goodneſs, that we have the honour to approach his table: And therefore,

righteouſneſs, but in thy manifold and great mercies: We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands; he ſhall ſay the Prayer of Conſecration, as followeth.**

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world; and did inſtitute, and in his holy Goſpel command

therefore, leſt our exultations ſhould ſavour of too much confidence, we now allay them with this act of humility, which the prieſt offers up *in the name of all them that receive the communion;* therein excuſing his own and the people's unworthineſs, in words taken from the moſt ancient liturgies.

* The Jews would not eat of their ſacrifice till Samuel came to bleſs it: and the primitive chriſtians always began their common meals with a ſolemn prayer for a bleſſing: a cuſtom ſo univerſal this, that it is certainly a part of natural religion: how much more then ought we to expect the prayers of the prieſt over this myſterious food of our ſouls, before we eat of it? eſpecially ſince our Saviour himſelf did not deliver this bread and wine until he had conſecrated them by *bleſſing them*, and *giving thanks*.

us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee; and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed, * took Bread; and when he had given thanks, he † brake it, and gave it to his diſciples, ſaying, Take, eat, ‡ this is my Body, which is given for you: Do this in remembrance of me. Likewiſe after ſupper he * took the Cup; and when he had given thanks, he gave it to them, ſaying, Drink ye all of this; for † this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

* *Here the Prieſt is to take the Paten into his hands:*

† *And here to break the Bread:*

‡ *And here to lay his hand upon all the Bread.*

* *Here he is to take the Cup into his hand:*

† *And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner, (if any be preſent;) and after that to the People alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and

and ſoul unto everlaſting life. Take and eat this, in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this, in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated, the Prieſt is to conſecrate more, according to the Form before preſcribed; beginning at* [Our Saviour Chriſt in the ſame night, *&c.*] *for the bleſſing of the Bread; and at* [Likewiſe after Supper, *&c.*] *for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.**

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the king-

* Our Saviour concluded his laſt ſupper with an hymn, (ſuppoſed to be the *paſchal Hallelujah*) in imitation of which all churches have finiſhed this feaſt with ſolemn forms of prayer and thankſgiving: The *Lord's prayer* is placed firſt, and cannot indeed be any where uſed more properly: for having now received Chriſt in our hearts, it is fit the firſt words we ſpeak ſhould be his; as if not only we, but Chriſt lived and ſpake in us. We know that *to as many as receive Chriſt, he gives power to become the ſons of God*, ſo that we may now all with one heart, and one voice, addreſs ourſelves chearfully unto God, and very properly call him, *Our Father, &c.*

dom,

dom, and the power, and the glory, For ever and ever. Amen.

¶ *After ſhall be ſaid as followeth:*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this:*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us;

us; and that we are very members incorporate in the myſtical Body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with thee and the holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,**

GLORY be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the father, have mercy upon us.

* To conclude this office with an hymn, is ſo direct an imitation of our Saviour's practice, that it hath ever been obſerved in all churches and ages. And though the forms may differ, yet this is as ancient as any now extant. The former part of it is of an heavenly original, being ſung by angels at our Saviour's Nativity: It is therefore very fit to be repeated after the participation of the Euchariſt, by which we are reconciled to God through Chriſt our Saviour, and for which all poſſible Glory is due both in heaven and earth to every perſon of the Trinity.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:**

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects† to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.*

ASSIST us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation: that among all the changes and chances of this mortal life, they may

* The people were always diſmiſſed from this ordinance by a ſolemn bleſſing pronounced by the biſhop if preſent, or, in his abſence by the prieſt: and none were allowed to depart till this was given by the one or the other.

† Leſt there ſhould be any thing left unaſked in this excellent office, the church hath added ſix Collects more to be uſed at the Miniſter's diſcretion: concerning which it will be ſufficient to obſerve, that they are plain and comprehenſive, and almoſt every ſentence of them taken out of the Bible, and are as proper to be joined to any other office as this. For which reaſon the Rubrick allows them to be ſaid *as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the diſcretion of the Miniſter.*

ever

ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have* heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent† us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee

* This may relate, either to the Scriptures which are conſtantly read in our Churches, or elſe to a Sermon preached.

† *Prevent* in old *Engliſh* ſignifies go before: Accordingly the Church here begs Almighty God to prevent or go before us in all our doings with his moſt gracious favour, that is, to give us his preventing grace, to prepare us for good actions, and that our hearts being influenced thereby all our doings may be good.

to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee; and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer* [For the whole ſtate of Chriſt's Church militant here in earth] *together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

¶ *And there ſhall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty perſons in the pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice, that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall, immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The*

The COMMUNION.

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, That every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their deputy or deputies; and pay to them or him all Eccleſiaſtical Duties accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHEREAS it is ordained in this Office for the Adminiſtration of the Lord's Supper, that the Communicants ſhould receive the ſame kneeling; (which order is well meant, for a ſignification of our humble and grateful acknowledgment of the Benefits of Chriſt therein given to all worthy receivers, and for the avoiding of ſuch profanation and diſorder in the holy Communion, as might otherwiſe enſue:) Yet, leſt the ſame kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Preſence of Chriſt's natural Fleſh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural ſubſtances; and therefore may not be adored, (for that were idolatry, to be abhorred of all faithful Chriſtians:) and the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſt's natural Body, to be at one time in more places than one.

The MINISTRATION of PUBLICK BAPTISM of INFANTS,

To be uſed in the Church.

¶ *The People* are to be admoniſhed, that it is moſt convenient, that Baptiſm ſhould not be adminiſtered but upon Sundays, and other Holy-days, when the moſt number of People come together: as well for that the Congregation there preſent may teſtify the receiving of them that be newly baptized, into the number of Chriſt's Church; as alſo becauſe in the Baptiſm*

* Theſe Rubricks are intended to prevent confuſion in the adminiſtration of baptiſm, and to make it as publick as poſſible. The ordinance is certainly *publick*; publick in the nature and end of it, and therefore ſuch ought the celebration of it to be; the neglect whereof is the leſs excuſable, becauſe it is ſo eaſily remedied.

of

of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient, that Baptiſm be miniſtered in the vulgar Tongue. Nevertheleſs (if neceſſity ſo require) Children may be baptized upon any other day.

¶ *And note, That there ſhall be for every Male-child to be baptized, two Godfathers* and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font, (which is then to be filled with pure Water,) and ſtanding there, ſhall ſay,*

HATH thiſt Child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEARLY beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the Kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this*

* The uſe of godfathers and godmothers in the Chriſtian Church was derived from the Jews, as well as the initiation of infants itſelf. And it is by ſome believed that the *witneſſes* mentioned by Iſaiah at the *naming of his Son*, were of the ſame nature with theſe ſureties. The laws of all nations (becauſe Infants cannot ſpeak for themſelves) have allowed them *guardians* to contract for them in *ſecular* matters; which contracts if they be fair and beneficial, the infants muſt make good when they come to age; it cannot therefore, one would think, be unreaſonable for the church to allow them *ſpiritual guardians*, to promiſe thoſe things in their name, without which they cannot obtain ſalvation.

† This queſtion is very prudently aſked, becauſe Baptiſm is not to be repeated: for as there is but *one Lord*, and *one Faith*, ſo there is but *one Baptiſm*.

Child

Child that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively Member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify Water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; waſh *him* and ſanctify *him* with the Holy Ghoſt; that *he* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee

thee for * *this Infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verſe.

THEY brought young Children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

* Theſe words are printed in *Italicks*, that the office may ſuit one or more, Male or Female, though there is no order for that purpoſe in the Rubrick.

¶ *After*

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the Words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*; that he will embrace *him* with the arms of his mercy, that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt; and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptiſm; let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth

with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak* unto the Godfathers and Godmothers on this wiſe;*

DEarly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore, after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties, (until *he* come of age to take it upon *himſelf*,) that *he* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST †thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous

* It is the duty of Godfathers and Godmothers, not only to anſwer for the child (as we call it) when it is baptized, but alſo and principally to take care of the education thereof, to aſſiſt the parents in that great duty, and in caſe of their death to take it wholly upon themſelves. They are therefore obliged to have a very watchful eye over their charges, to give them good inſtructions, to admoniſh, correct and reprove them, to encourage them in well-doing, &c. And this care muſt never ceaſe, till the children either are confirmed, or have received the Lord's Supper, and thereby in a ſolemn manner taken upon themſelves their baptiſmal covenant.

† For the better underſtanding the true ſenſe and meaning of theſe

vetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God, the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this Faith?

Answ. That is my desire.

these questions which are put to the sponsors, and the answers which the sponsors are to make, it must be observed that when an adult person is baptized, these questions are put to the person himself, and he himself returns the answers to them. So that there is a most express and formal covenant then made between God and the party baptized; God acting by his lawful minister, and the person baptized acting in his own person. But infants are not capable of entering into covenant in their own persons; and yet they are obliged to the terms of the covenant, when they come to age. Wherefore, that this may be the more effectually represented and shadowed forth to the congregation, the questions are put to the sureties, and the sureties make answers in the infants names.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then ſhall the Prieſt* ſay,*

O Merciful God, grant that the old †Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him.* *Amen.*

Grant that all carnal affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him.* *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty, everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they

* The contract being now made, it is fit the miniſter ſhould more peculiarly intercede with God for grace to perform it; and therefore, in the next place, he offers up theſe four ſhort petitions for the child's ſanctification.

† By the *old Adam* we mean that original pollution which we derive from our parents: and by the *new Man* we mean that gracious renovation which is wrought in us by the ſpirit of God through Jeſus Chriſt. And by the burial of one, and raiſing up of the other, we mean the mortification of the one, and the increaſe and vigour of the other.

ſhould

ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy Congregation; ſanctify this * Water to the myſtical waſhing away of ſin: and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen*

¶ *Then the Prieſt ſhall take the Child into his hands,† and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they ſhall certify him that the Child may well endure it) he ſhall dip it in the Water diſcreetly and warily, ſaying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

* By conſecrating the water we do not mean that it contracts any new quality in its nature or eſſence by ſuch conſecration; but only that it is ſanctified or made holy in its uſe, and ſeparated from common to ſacred purpoſes. In order to which, though the primitive Chriſtians believed as well as we do, that water in general was ſufficiently ſanctified by the baptiſm of our Saviour in the river Jordan; yet when any particular water was at any time uſed in the adminiſtration of baptiſm, they were always careful to conſecrate it firſt by a ſolemn invocation of the holy Spirit.

† All things being now prepared for the baptiſm of the child, the miniſter is now to *take it into his hands*, and to aſk the godfathers and godmothers to *name* it. For the *Chriſtian Name* being given as a badge, that we belong to Chriſt, we cannot more properly take it upon us than when we are enliſted under his banner.

¶ *But*

¶ *But if they certify that the child is weak, it ſhall ſuffice to pour Water upon it, ſaying the aforeſaid words,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this child into the congregation of Chriſt's flock, and do * ſign *him* with the ſign of the Croſs; in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Child's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Chriſt's Church; let us give thanks

* Our ſigning the infant, after it is baptized, with the ſign of the croſs, has much diſpleaſed ſome perſons. It has been objected, among other things, that the *Papiſts* uſe the ſign of the croſs, and that we muſt not ſymbolize with the *Papiſts*: We anſwer that the *Papiſts* do alſo uſe outward reverence in the worſhip of God, kiſs the book when they take an Oath, go to worſhip at the ſound of a bell, repeat the apoſtles creed, &c. But is it therefore unlawful for us to do the ſame? If the *Papiſts* uſe the croſs otherwiſe than they ought; what is that to us, who uſe it after a quite different manner? May not we uſe a thing, becauſe the *Papiſts* abuſe it? Beſides, it is notorious, that the primitive Chriſtians uſed the croſs much more than ourſelves. We ſign the infants with the croſs on their foreheads, ſignifying thereby their conſignment up to Chriſt; whence it is often called by the ancient fathers, the *Lord's Signet* and *Chriſt's Seal.*

The *forehead* is the ſeat of bluſhing and ſhame, for which reaſon the child is to be ſigned with the Croſs on that part of him, *in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, &c.*

unto

unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this Child* may lead the reſt of *his life* according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUR *Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he* is made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally, with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

* It is highly reaſonable, that the firſt prayer offered after the admiſſion of a new member into Chriſt's Church, ſhould be that which is the badge of our diſcipleſhip, even the Lord's Prayer.

¶ *Then*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this* * *Exhortation following.*

FOraſmuch as *this Child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he* hath here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons; and chiefly ye ſhall provide, that *he* may learn the Creed, the Lord's Prayer and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a chriſtian life; remembering always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

* The ſponſors ought ſeriouſly to conſider the following excellent exhortation, which the miniſter recites to them; and to take due care of practiſing accordingly in every particular; conſidering what a dreadful account they muſt give to God, if they neglect the performance of that duty, which in the face of God and his church they have ſo ſolemnly taken upon themſelves.

¶ *Then*

PRIVATE BAPTISM of INFANTS.

¶ *Then ſhall he add, and ſay,*

YE are to take care that *this Child* be brought to the Biſhop, to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that Purpoſe.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

To take away all ſcruple concerning the uſe of the Sign of the Croſs in Baptiſm; the true explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the xxxth Canon, firſt publiſhed in the Year MDCIV.

The MINISTRATION of PRIVATE* BAPTISM of Children in Houſes.

¶ *THE Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved of by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity, they procure not their Children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtered on this faſhion:*

¶ *Firſt, let the Miniſter of the Pariſh (or, in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then the Child, being named by ſome one that is preſent, the Miniſter ſhall pour Water upon it, ſaying theſe words:*

* This and the following office vary very little from the order for Publick Baptiſm of Infants; and as we have been very copious in our notes on that office, we therefore refer the reader to them for an explanation. Yet we cannot help obſerving, that the moderation of our church, in this reſpect, is exactly conformable to the ancient practice of the primitive chriſtians; who (though in ordinary caſes they would never admit that baptiſm ſhould be adminiſtered without the preſence of the congregation) yet had ſo great a care that none ſhould die unbaptized, that in danger of death they allowed ſuch perſons, as had not gone through all their preparations, to be baptized at home; but laying an obligation upon them to anſwer more fully if God reſtored them.

PRIVATE BAPTISM of INFANTS.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit; to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he is* now made *partaker* of the death of thy Son, ſo *he* may be alſo of his reſurrection; and that finally, with the reſidue of thy ſaints, *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the Child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the congregation may be certified of the true Form of Baptiſm by him privately before uſed: In which caſe he ſhall ſay thus,*

I Certify you, that according to the due and preſcribed Order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this Child.

¶ *But if the Child were baptized by any other lawful Miniſter; then the Miniſters of the Pariſh where the Child was born or chriſtened, ſhall examine and try whether the Child be lawfully baptized, or no. In which caſe, if thoſe that bring any Child to the Church, do anſwer that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this Child baptized?
Who was preſent when this Child was baptized?

Becauſe

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Miniſter ſhall find by the Anſwers of ſuch as bring the Child, that all things were done as they ought to be; then ſhall not he chriſten the Child again, but ſhall receive him as one of the flock of true chriſtian people, ſaying thus:*

I Certify you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe:

S. MARK 10. 13.

THEY brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received *this* preſent *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promiſed in his holy Word) will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſuaded of the good-will of our heavenly Father, declared by his Son Jeſus Chriſt, towards *this Infant*; let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us:

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, but deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of

of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy *ſervant*, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the Name of the Child: which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh; ſo that thou wilt not follow, nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of

of Saints; the Remiſſion of ſins; the Reſurrection of the Fleſh; and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will.

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the Congregation of Chriſt's flock, and do*ſign him with the ſign of the Croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a croſs upon the child's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this Child is* by Baptiſm regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church.

And

And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy Holy Church, *he* may be *an inheritor* of thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers:*

FOraſmuch as *this Child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons; and chiefly ye ſhall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a chriſtian life; remembering always, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and

and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſt's queſtions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghoſt, (which are eſſential parts of Baptiſm;) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of Infants; ſaving, that at the dipping of the Child in the Font, he ſhall uſe this form of words:*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The MINISTRATION of BAPTISM to ſuch as are of riper* YEARS,

And able to anſwer for themſelves.

¶ *WHEN any ſuch perſons as are of riper Years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the People being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall aſk whether any of the perſons here preſented, be baptized, or no: If they ſhall anſwer,* No: *then ſhall the Prieſt ſay thus:*

* We had no office in our Liturgy for the Baptiſm of Perſons of *Riper Years* till the laſt Review. For though in the infancy of Chriſtianity, adult perſons were generally the ſubjects of Baptiſm; yet after the ſeveral nations that have been converted were become chriſtian. Baptiſm was always adminiſtered to children. So that when the Liturgy of the Church of England was firſt compiled, an office for *Adult Perſons* was not ſo neceſſary.

DEARLY

Baptism of ſuch as are of riper Years.

DEARLY beloved, foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh,) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe Perſons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay.*

Let us pray.

(¶ *And here all the Congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctify *them* with the Holy Ghoſt: that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted

in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe Perſons*, that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *theſe Perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third Chapter, beginning at the firſt Verſe:

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him.

him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following:*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt Chapter of Saint Mark's Goſpel,) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature: He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the

Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting, and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſuaded of the good-will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee:

Increaſe

Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*; that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the Perſons to be baptized on this wiſe:*

WELL-beloved, who *are* come hither deſiring to receive holy Baptiſm, *ye* have heard how the congregation hath prayed, that our Lord Jeſus Chriſt would vouchſafe to receive you, and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his holy Word, to grant all thoſe things that we have prayed for: which promiſe he, for his part, will moſt ſurely keep and perform.

Wherefore, after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized, ſeverally, theſe Queſtions following:*

Queſtion.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world,

world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh; ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Queſtion.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting Life after death?

Anſwer. All this I ſtedfaſtly believe.

Queſtion.

WILT thou be baptized in this Faith?

Anſwer. That is my deſire.

Queſtion.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will endeavour ſo to do, God being my helper.

¶ *Then*

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *theſe Perſons* may be ſo buried, that the new may be raiſed up in *them*. *Amen*.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen*

Grant that *they* being here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen*.

ALmighty, everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy Congregation; ſanctify this water to the myſtical waſhing away of ſin; and grant that *theſe Perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect Children, through Jeſus Chriſt our Lord. *Amen*.

¶ *Then ſhall the Prieſt take each Perſon to be baptized, by the Right Hand, and placing him conveniently by the Font, according to his diſcretion, ſhall*

ſhall aſk the Godfathers * *and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this Perſon into the Congregation of Chriſt's flock, and * do ſign *him* with the ſign of the Croſs; in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a croſs upon the perſons forehead*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe Perſons are* regenerate, and grafted into the body of Chriſt's Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lord's Prayer, all kneeling.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven:

* Godfathers and Godmothers are appointed to be preſent, but they are only appointed as witneſſes of the engagement, and undertake no more than to remind them hereafter of the vow and profeſſion which they made in their preſence, and to call upon them to be diligent in inſtructing themſelves in God's word, &c. the chief part of the charge being delivered at laſt by the Prieſt to the perſons that are baptized.

Give

Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe Perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the unity of the ſame Holy Spirit, everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt:*

FOraſmuch as *theſe Perſons* have promiſed in your preſence, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your part and duty to put *them* in mind, what a ſolemn vow, promiſe, and profeſſion *they* have now made before this congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in God's holy Word; that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

A CATECHISM.

¶ *And then ſpeaking to the new-baptized Perſons, he ſhall proceed and ſay,*

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the *Children* of God, and of the light, by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the *Children* of light; remembering always, that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient that every Perſon, thus baptized, ſhould be confirmed by the Biſhop, ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any Perſons not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm; only changing the word* [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

A *CATECHISM;

That is to ſay, An Inſtruction, to be learned of every Perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHAT is your Name?

Anſwer. *N.* or *M.*

Queſt.

* The Catechizing or inſtructing of Children and others in the principles of religion, is founded upon the inſtitution of God himſelf,

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm; wherein I was made a member of Chriſt, the child of God, and an inheritor of the kingdom of heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my Name: Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh: Secondly, that I ſhould believe all the Articles of the Chriſtian Faith: And thirdly, that I ſhould keep God's holy will and Commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

Anſw. Yes verily; and by God's help ſo I will. And I heartily thank our heavenly Father, that

ſelf, and is agreeable to the beſt examples in ſcripture. As to the Jews, Joſephus tells us, that they were above all things careful that their children might be inſtructed in the Law: to which end they had in every village a perſon called the *Inſtructor of Babes*. And Grotius tells us, that at thirteen years of age they were brought to the houſe of God in order to be publickly examined: and though our Saviour ſubmitted himſelf to this examination when he was but *twelve years old* (for that Grotius ſuppoſes was the end of his ſtaying behind at Jeruſalem, and offering himſelf to the doctors in the Temple) it was by reaſon of his extraordinary qualifications and genius, which (to ſpeak in the Jews own language) *ran before the command*.

As to the *contents* of our Catechiſm, it is not a large ſyſtem or body of divinity to puzzle the heads of young beginners; but only a ſhort and full explication of the baptiſmal vow: It excells (in the opinion of the beſt Judges) all Catechiſms that ever were in the world; being ſo ſhort, that the youngeſt children may learn it by heart; and yet ſo full, that it contains all things neceſſary to be known in order to ſalvation.

he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of ſaints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep

keep God's Commandments: Tell me how many there be?

Anſwer. Ten.

Queſtion. Which be they?

Anſwer.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I.

Thou ſhalt have none other Gods but me.

II.

Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within

in thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou ſhalt do no murder.

VII.

Thou ſhalt not commit adultery.

VIII.

Thou ſhalt not ſteal.

IX.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my Neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy name and his

his word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour.

Anſw. My duty towards my neighbour, is to love him as myſelf, and to do to all men, as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother: To honour and obey the King, and all that are put in authority under him: To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors, and maſters: To order myſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my thear: To keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying, and ſlandering: To keep my body in temperance, ſoberneſs, and chaſtity: Not to covet, nor deſire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good Child, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial Grace; which thou muſt learn at all times to call for by diligent Prayer: Let me hear therefore, if thou canſt ſay the Lord's Prayer.

OUR Father which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give

us

us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people; that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers, ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt: and therefore I ſay, Amen; So be it.

Queſtion.

HOW many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation; that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament*?

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt.

Queſt. How many parts are there in a Sacrament?

Anſw. Two; the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water; wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their Sureties; which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lord's Supper?

Anſw. Bread and Wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The Body and Blood of Chriſt, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent Age, and can ſay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a Witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

THE

THE ORDER OF CONFIRMATION,*

Or, Laying on of Hands upon thoſe that are Baptized, and come to Years of Diſcretion.

¶ *Upon the Day appointed, all that are to be then Confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions, as in the ſhort Catechiſm are contained: which order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own mouth and conſent, openly before the Church, ratify and confirm the ſame; and alſo promiſe, that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve ſuch things, as they, by their own confeſſion, have aſſented unto.

* As Baptiſm is now for the moſt part adminiſtered to infants, this holy rite is afterwards neceſſary to confirm to them the benefits of that holy Sacrament. For though the charity of the church accepts of ſureties in behalf of infants, which are not in a condition to contract for themſelves; yet when they arrive at years of diſcretion, ſhe expects them to take the covenant upon themſelves, as their own act and deed: which is one of the conſiderations for which the church declares Confirmation to be *very convenient to be obſerved.*

The Order of CONFIRMATION.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God, and of this congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging yourſelves bound to believe, and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUR help is in the Name of the Lord;
Anſw. Who hath made heaven and earth.
Biſhop. Bleſſed be the Name of the Lord;
Anſwer. Henceforth world without end.
Biſhop. Lord, hear our prayers;
Anſwer. And let our cry come unto thee.

Biſhop. Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the Spirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child, [*or this thy ſervant*] with thy heavenly grace, that *he* may continue thine for ever: and daily *increaſe in thy Holy ſpirit more and more, until *he* come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.
Anſw. And with thy ſpirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after

* Theſe words are fairly capable of two ſenſes. The Biſhop prays, that the perſon may daily increaſe, either in or by the aſſiſtance of God's Holy Spirit, or elſe in that holy ſpirit or diſpoſition of ſoul, which is therefore called God's Holy Spirit, becauſe it is wrought in us by the powerful influence of the Holy Spirit, who is the third Perſon in the bleſſed Trinity. Either of theſe ſenſes are very good, and we know not which to prefer, therefore would join them both together. The truth of it is, the one neceſſarily implies the other.

the example of thy holy apoſtles) we have now laid our hands, to certify them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THE bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

THE

THE FORM OF
Solemnization of MATRIMONY.*

¶ *First the Banns of all that are to be married together, muſt be publiſhed† in the Church three ſeveral Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate ſaying after the accuſtomed Manner,*

I Publiſh the Banns of Marriage between *M.* of —— and *N.* of ——. If any of you know cauſe, or juſt impediment, why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt, [*ſecond*, or *third*] time of aſking.

¶ *And if the Perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked from the Curate of the other Pariſh.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Perſons to be married ſhall come into the body of the Church with their Friends and Neighbours: and there ſtanding together, the Man on the right-hand, and the Woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this Congregation, to join together this Man

* That this holy ſtate was inſtituted by God, is evident from the two firſt chapters in the Bible: whence it came to paſs, that among all the deſcendants from our firſt parents, the numerous inhabitants of the different nations in the world, there has been ſome religious way of entering into this ſtate, in conſequence and teſtimony of this divine inſtitution. Among Chriſtians eſpecially, from the very firſt ages of the church, thoſe that have been married have been always joined together in a ſolemn manner by an eccleſiaſtical perſon.

† Before any can be lawfully married together, the *Banns* are directed to be publiſhed in the church, that is, *publick proclamation* (for ſo the word ſignifies) muſt be made to the congregation, concerning the deſign of the parties that intend to come together: This care of the church to prevent clandeſtine marriages, is, as far as we can find, as old as chriſtianity itſelf. The time of publication of the Banns is altered by a late Act of Parliament, wherein it is ordered that *all Banns of Matrimony ſhall be publiſhed upon three Sundays preceding the ſolemnization of marriage, immediately after the ſecond Leſſon.*

and

and this Woman in holy Matrimony; which is an honourable eſtate, inſtituted of God in the time of man's innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God; duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication; that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſt's body.

Thirdly, it was ordained for the mutual ſociety, help, and comfort, that the one ought to have of the other, both in proſperity and adverſity:

Into which holy eſtate theſe two perſons preſent come now to be joined. Therefore if any man can ſhew any juſt cauſe, why they may not lawfully be joined together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And*

¶ *And alſo, ſpeaking unto the Perſons that ſhall be married, he ſhall ſay;**

I Require and charge you both, (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not lawfully be joined together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and ſufficient ſureties with him, to the Parties; or elſe put in a Caution, (to the full value of ſuch charges as the Perſons to be married do thereby ſuſtain,) to prove his allegation; then the Solemnization muſt be deferred, until ſuch time as the truth be tried.*

¶ *If no Impediment be alledged, then ſhall the Curate ſay unto† the Man,*

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour and keep her in ſickneſs and in health;

* We cannot but commend the wiſdom and piety of our Church, expreſſed in the great care ſhe takes to prevent unlawful marriages, not only by requiring the publication of Banns, or the obtaining a licence in a regular way, but alſo in giving a ſtrict charge to the parties themſelves. For ſurely, if conſcience be not utterly ſeared, it muſt needs ſtart at ſuch tremendous words, and force either one or both to confeſs, if there be any lawful lett or impediment to hinder the marriage.

† The ſolemnization of Matrimony being a formal compact, it is requiſite, in the firſt place, that the *mutual conſent* of the parties be aſked, which is ſo eſſentially neceſſary that the marriage is not good without it. And therefore we find that Rebekah's friends aſked her conſent before they ſent her away to Iſaac.

and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer,* I will.

¶ *Then ſhall the Prieſt ſay unto the Woman,*

N. WILT thou have this man to thy wedded huſband, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The Woman ſhall anſwer,* I will.

¶ *Then ſhall the Miniſter ſay,*

*Who giveth this Woman to be married to this Man?

¶ *Then ſhall they give their †troth to each other in this manner:*

¶ *The Miniſter receiving the Woman at her Father's, or friend's hands, ſhall cauſe the Man with his right hand to take the Woman by her right hand, and to ſay after him, as followeth:*

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward for bet-

* The two parties having now declared their conſent to take each other for huſband and wife; they proceed, in the next place, to the immediate celebration of the marriage itſelf, which is introduced with a very ancient and ſignificant ceremony, we mean the *father's or friend's giving the woman in marriage.* The antiquity of which rite is evident from the phraſe ſo often uſed in ſcripture, of *giving a daughter to wife:* and the univerſality of it appears from its being uſed by Heathens and Chriſtians in all ages.

† To *give* or *pledge one's Troth* ſignifies to give one's ſolemn promiſe or aſſurance. Thus the couple to be married do pledge and give their Troth for the performance of all thoſe particulars mentioned in the matrimonial contract.

ter

ter for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the Woman with her right hand taking the Man by his right hand, ſhall likewiſe ſay after the Miniſter:*

I *N.* take thee *M.* to my wedded huſband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the Man ſhall give unto the Woman a* * *Ring, laying the ſame upon the Book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring ſhall deliver it unto the man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, creator and preſerver of all mankind, giver of all ſpiritual grace, the

* The reaſon why a Ring was pitched upon for the pledge rather than any thing elſe, we ſuppoſe was, becauſe anciently the Ring was a *Seal*, by which all orders were ſigned, and things of value ſecured; and therefore the delivery of it was a ſign that the perſon, to whom it was given, was admitted into the higheſt friendſhip and truſt: And the form of it, being *round* (which was the moſt perfect of all figures, and was uſed by the ancients, as the hieroglyphick of Eternity) was underſtood to imply, that the conjugal love ſhould never have an end.

author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People:*

FOraſmuch as *M.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this bleſſing:*

GOD the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then*

¶ *Then the Miniſter, or Clerks going to the Lord's Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. PSAL. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy children's children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Deus miſereatur. PSAL. 67.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the Man and the Woman kneeling before the Lord's Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Min.. Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervant and thy handmaid;

Anſwer. Who put their truſt in thee.

Miniſter. O Lord, ſend them help from thy holy place;

Anſwer. And evermore defend them.

Miniſter. Be unto them a tower of ſtrength;

Anſwer. From the face of their enemy.

Miniſter.

Miniſter. O Lord, hear our prayer;
Anſwer. And let our cry come unto thee.

Miniſter.

O GOD of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the Woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O GOD, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould

ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one: O God, who haſt *conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word, (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her huſband; and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and join them together in marriage; Pour upon you the riches of his grace, ſanctify and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love, unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Miniſter ſhall read as followeth.*

ALL ye that are married, or intend to take the holy eſtate of matrimony upon you, hear what the holy Scripture doth ſay, as

* That is, haſt vouchſafed to compare marriage to ſuch an excellent myſtery.

touching

touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint Paul, in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married men: Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water, by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the Church; for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular ſo love his wife, even as himſelf. *Epheſ.* v. 25

Likewiſe the ſame Saint Paul, writing to the Coloſſians, ſpeaketh thus to all men that are married: Huſbands, love your wives, and be not bitter againſt them. *Col.* iii. 19

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married; Ye huſbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the

grace of life; that your prayers be not hindered. 1 S. *Pet.* iii. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* v. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Col.* iii. 18.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God

God, adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. *Pet.* 3. 1.

¶ *It is convenient, that the new-married Perſons ſhould receive the holy Communion at the time of their Marriage, or at the firſt opportunity after their Marriage.**

THE ORDER FOR THE VISITATION of the †SICK.

¶ *When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſon's houſe, ſhall ſay,*

PEACE be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick man's preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers: Spare us

* In all the former Common Prayer Books this Rubrick was more poſitive, fixing and appointing the day of marriage for the time of communicating. *The new married perſons, the ſame day of their marriage, muſt receive the holy Communion.* And it was upon this account, that the latter part of the office was ordered to be performed at the Lord's Table, and that the Communion ſhould be begun immediately after the bleſſing.

The occaſion of the alteration was an exception that was made againſt this Rubrick by the Diſſenting Miniſters, at the conference at the Savoy. To oblige them, it was altered, and perſons are not now expreſly required to communicate at their marriage, but only reminded that it is *convenient* ſo to do.

† In a world ſo full of caſualties as this we live in, in which ſickneſs and even death ſometimes interrupts the connubial joys, it

us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood; and be not angry with us for ever.

Anſw. Spare us, good Lord.

¶ *Then ſhall the Miniſter ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. Amen.

Min. O Lord, ſave thy ſervant;

Anſw. Which putteth *his* truſt in thee.

Min. Send *him* help from thy holy place;

Anſw. And evermore mightily defend *him.*

Min. Let the enemy have no advantage of *him*;

Anſw. Nor the wicked approach to hurt *him.*

Min. Be unto *him*, O Lord, a ſtrong tower;

Anſw. From the face of *his* enemy.

Min. O Lord, hear our prayers;

Anſw. And let our cry come unto thee.

ſhould be no matter of ſurprize that this melancholy office is placed immediately after that of matrimony. It is certain that no age nor ſex, no ſtate nor condition can ſecure us from ſickneſs; and therefore as no man ſhould forget that it will, one day or other, come to be his own lot; ſo ſhould all men take care to comfort thoſe who at preſent lie under this calamity. So that this is a duty which all Chriſtians are obliged to, and to which great promiſes are annexed, and which was therefore always eſteemed, by the ancient fathers of the church, to be one of the moſt ſolemn exerciſes of religion.

Miniſter.

Miniſter.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant: Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God and Saviour: extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs: Sanctify, we beſeech thee, this thy fatherly correction to *him*; that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſerioufneſs to *his* repentance: That if it ſhall be thy good pleaſure to reſtore *him* to his former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe, give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter* **exhort the ſick Perſon after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Where-

* It is a part of the miniſter's office to exhort, as well as to pray for their people, and that not only in time of health, but alſo in ſickneſs: for then they ſtand in moſt need of directions, and are then moſt likely to follow wholeſome advice. The church therefore, being unwilling to loſe ſo likely an opportunity of doing good, when the ſufferings of the patient make him tender and tractable, hath drawn up the following pious exhortation to improve that happy temper for his ſoul's ſalvation.

fore

fore, whatſoever your ſickneſs is, know you certainly that it is God's viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you, to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in God's mercy, for his dear Son Jeſus Chriſt's ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting yourſelf wholly unto his will; it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his Exhortation* in this place, or elſe proceed.*

TAKE therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons:

* It was well conſidered by the compoſers of this office, to divide the exhortation in this place; but if the ſick man's diſtemper will allow the miniſter to proceed, he is to admoniſh and ſtir him up to the practice of thoſe virtues which are now eſpecially needful: ſuch as, *patience*, &c. ſince till his mind is made calm, it is in vain to preſs him either to faith or repentance. For which reaſon this ſecond part of the exhortation, we are ſpeaking of, endeavours to chear up the ſpirits of the ſick, by proper arguments, precepts, and examples.

for

for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers; then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving, bear our heavenly Father's correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entered not into his glory before he was crucified. So, truly, our way to eternal joy is to ſuffer here with Chriſt; and our door to enter into eternal life is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your Baptiſm. And foraſmuch as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your eſtate, both toward

toward God and man; ſo that accuſing and condemning yourſelf for your own faults, you may find mercy at our heavenly Father's hand for Chriſt's ſake, and not be accuſed and condemned in that fearful judgment. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus:*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all perſons that have offended him; and if he hath offended any other, to aſk them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his Will, and to declare his debts, what he oweth, and what*

what is owing unto him; for the better diſcharging of his Conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporal eſtates, whilſt they are in health.

¶ *Theſe words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the Poor.*

¶ *Here ſhall the ſick perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſſion, the Prieſt ſhall abſolve* him (if he humbly and heartily deſire it) after this ſort:*

OUR Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent, and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

OMoſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more; Open thine eye

* Our church here, in appointing the abſolution to be given to ſick perſons, has ſhewed a great deal of wiſdom and moderation; neither laying aſide an ancient uſage, ſo very comfortable to the ſouls of men, nor yet retaining thoſe corruptions, which the *Romiſh* church had introduced into it: For it muſt be obſerved, that our church does not look upon the abſolution of the prieſt, to be abſolutely neceſſary for the forgiveneſs of ſins, as the church of *Rome* does; which, as being a part of the Sacrament of Penance they hold neceſſary. Our church here by the former part of the Abſolution-Form, which is precatory; and by addreſſing to Almighty God for pardon, declares that the prieſt does not act judicially and authoritatively: But the *Romiſh* church is of an opinion directly oppoſite to this, and has declared our ſenſe of giving abſolution Heretical.

of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him*, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſuage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen*.

¶ *Then ſhall the Miniſter ſay this Pſalm*; *

In te, Domine, ſperavi. PSAL. 71.

IN thee, O Lord, have I put my truſt; let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of

* After the abſolution and recommending the ſick perſon to the pardon and grace of God, the Miniſter is directed to uſe in his behalf, the ſeventy-firſt Pſalm; which is ſo very apt and proper to expreſs the ſick man's deſires and wants, and at the ſame time to exerciſe his faith, to inflame his love, to uphold his patience, and revive his hope; that not only our own, but the Eaſtern, Weſtern, and moſt churches in the world agree in the choice of it for this office.

the

the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway; and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth

up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am grey-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee!

Glory be to the Father, *&c*
As it was in the beginning, *&c*.

¶ *Adding this:**

O Saviour of the world, who by thy Croſs and precious Blood haſt redeemed us, ſave us, and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him; to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen*.

* This office concludes with theſe three ſolemn bleſſings: And the reaſon of it is, that as it is very fit and decent at all times, to take leave with a valedictory bleſſing; ſo it is highly neceſſary, when we depart from a friend, whoſe caſe is ſuch, as that perhaps we may ſee his face no more.

¶ *And*

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee: The Lord bleſs thee, and keep thee: The Lord make his face to ſhine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *A prayer for a ſick Child.* *

O Almighty God, and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this Child, now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

* There is ſo much variety in the ſtate of ſickneſs, that it is impoſſible one form, though it were ever ſo complete, ſhould be contrived to fit all particular occaſions. There are ſingular caſes which require peculiar prayers, and more indeed than it is eaſy to provide for in any ſtated forms: however, there are four which our church took notice of at the laſt review, and for which therefore ſhe hath provided the four following ſuitable prayers.

¶ *A*

¶ *A Prayer for a ſick perſon, when there appeareth but ſmall hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus; that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near; ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a ſick Perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our

our dear *brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb, that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us, who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt, thine only Son our Lord. *Amen.*

¶ *A Prayer for perſons troubled in mind, or in conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts; we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes; that

he

he may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The COMMUNION* of the SICK.

¶ *Foraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of Peſtilence, or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtered in the Church; that ſo doing, they may, in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him, (which ſhall be three, or two at the leaſt;) and having a convenient place in the ſick man's houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter; he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle, and Goſpel here following.*

* The pious care which the church takes of her afflicted members is not confined to viſitation only, but ſhe makes alſo a peculiar proviſion for their receiving the moſt comfortable Sacrament of the Lord's Supper: And this is exactly conformable to the moſt early practice of the primitive church; for they eſteemed it the greateſt unhappineſs that could be, for any one to die before he had been ſupplied with this *Viaticum* (as the antient canons frequently call it) i. e. the *neceſſary preparation* or *proviſion for the road*, for thoſe that are going to their eternal home.

The

The COMMUNION of the SICK.

The Collect.

ALmighty everliving God, Maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant, viſited with thine hand; and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, if it be thy gracious will; and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. HEBR. 12. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. JOHN 5. 24.

VErily, verily I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the Form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly &c.]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

¶ *But if a Man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſt's Body and Blood, the Curate ſhall inſtruct him, That if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the croſs for him, and ſhed his Blood for his redemption; earneſtly remembering the benefits he hath thereby, and giving*

 him

him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

¶ *When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt, *&c.*] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection; upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.*

THE ORDER FOR THE BURIAL* of the DEAD.

¶ *Here is to be noted, That the Office enſuing is not to be uſed for any that die unbaptized or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſt and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, ſhall ſay* †*or ſing,*

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he

* To want a decent burial of the body, after God has been pleaſed to call the ſoul into a ſeparate ſtate, has been accounted among all nations a great mark of diſhonour to the deceaſed party. Upon this account, the relations and friends of a deceaſed perſon have always looked upon it, as a part of their duty, decently to diſpoſe of his body with ſome ſolemn rites, according to the cuſtoms of ſeveral countries, attending it. Thus we read very early in the ſacred hiſtory, of *Abraham's* ſolemnly interring his wife *Sarah*, in a burying-place which he purchaſed near *Hebron*, where he likewiſe himſelf was buried; as alſo his ſon *Iſaac*, *Rebecca*, *Leah*, and *Jacob*.

This office ſeems to be very properly adapted to the ſerious occaſion for which it is deſigned. It is highly ſolemn and affecting, ſublime and comfortable. For whilſt it raiſes in us an humiliating ſenſe of our mortality; it inſpires us with the joyful hopes of a bleſſed Reſurrection to eternal Life through Jeſus Chriſt.

† The miniſter meets the friends of the deceaſed at the very *entrance of the Church-yard*, and immediately ſalutes them with the Goſpel of Peace. And indeed whither ſhould we go for conſolations on this occaſion, but to that ſtore-houſe of comfort, which is furniſhed with remedies for every grief?

were

were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall never die. S. *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 1 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, ſhall be read one or both of the Pſalms* * *following.*

Dixi, Cuſtodiam. PSAL. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

* Both theſe Pſalms, upon a little reflection, will appear perfectly ſuitable to a Funeral Solemnity.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears;

For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

O ſpare me a little that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Domine, refugium. Pſalm 90.

LORD, thou haſt been our refuge: from one generation to another.

Before

The Burial of the DEAD.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green and groweth up: but in the evening it is cut down, dried up and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon* taken out of the fifteenth Chapter of the former Epiſtle of Saint* Paul *to the* Corinthians.

1 COR. 15. 20.

NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made

* After the Pſalms out of the Old Teſtament, follows the proper Leſſon out of the New: for ſince the faith of the Reſurrection is not only the principal article of a Chriſtian's belief, but alſo the article which chiefly concerns us on this occaſion; (as well to allay our ſorrow for the party deceaſed, as to prepare us freely to follow him when God ſhall call us) therefore the church has choſen here the fulleſt account of the Reſurrection of the Dead that the whole ſcripture affords: that article being here ſo ſtrongly proved, ſo plainly deſcribed, and ſo pertinently applied, that nothing could have been more ſuitable to the preſent purpoſe; for which reaſon we find it has always been uſed in this office of the church.

alive.

alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me if the dead riſe not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt, is not quickened except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath

hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: It is ſown in corruption, it is raiſed in incorruption: It is ſown in diſhonour, it is raiſed in glory: It is ſown in weakneſs, it is raiſed in power: It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery: We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorrup-

incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay,* or the Prieſt and Clerks ſhall ſing:*

MAN that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death; of whom

* When the body is ſtript of all but its grave-attire, and is juſt a going to be put into the ground, it is moſt like to make the deepeſt impreſſion upon us, and ſo ſtrike us with the moſt ſerious apprehenſions of our mortality. This happy opportunity the church is unwilling to loſe: and therefore whilſt we are in ſuch good diſpoſitions of mind, ſhe preſents us with a noble ſtrain of devotion, conſiſting of a meditation on the ſhortneſs, and miſery, and uncertainty of life, together with an acknowledgment of our dependance on God, whom yet we have diſobliged and offended with our ſins. However we preſume to fly to him for ſuccour, and beg of him to preſerve us from eternal death hereafter, and to ſupport us under the pains of temporal death here.

may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts: ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer* us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the Body by ſome ſtanding by, the Prieſt ſhall ſay,*†

FOraſmuch as it hath pleaſed Almighty God, of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt; in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt;

* *Suffer us not, &c.* That is, ſuffer us not to offend thee, and forfeit thy favour, by impatience under the pains of our diſſolution.

† The whole form of words which the Prieſt is to uſe whilſt the ceremony is performed, is very pertinent and ſignificant. The phraſe of *committing his body to the ground*, implies, that we deliver it into ſafe cuſtody, and into ſuch hands as will faithfully reſtore it again. We do not caſt it away as a loſt and periſhed carcaſe; but carefully lay it in the ground, as having in it the ſeed of eternity, *and in ſure and certain hope of the Reſurrection to eternal Life:* not that we believe that every one we bury ſhall riſe again to joy and felicity, or profeſs this *ſure and certain hope* of the Reſurrection of the perſon that is now interred. It is not HIS Reſurrection, but THE Reſurrection that is here expreſſed: nor do we go on to mention the change of HIS body, in the ſingular number, but of *our vile body*, which comprehends the bodies of Chriſtians in general. And this being a principal article of our faith, it is highly reaſonable that we ſhould publickly acknowledge and declare our ſtedfaſtneſs in it, when we lay the body of any chriſtian in the grave.

who

who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid, or ſung,*

I Heard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* 14. 13.

¶ *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt.

ALmighty God,* with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to

* In each of theſe two prayers which follow there is ſuch a noble mixture of acts of Faith and Hope concerning the ſtate of our deceaſed friend, and of prayers and petitions for our happineſs with him; as, being duly attended to, will effectually pacify that unneceſſary grief which is pernicious to ourſelves, without benefiting the deceaſed; and will turn our thoughts to a due care of our own ſouls, in order to our meeting again, with infinitely more joy, than we now part with ſorrow and grief.

deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee, of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom; that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt, our Mediator and Redeemer. *Amen.*

The

The Churching of WOMEN.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

THE

Thankſgiving* of WOMEN after Child-birth,

Commonly called,

The Churching of WOMEN.

¶ *The Woman, at the uſual† time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

¶ (*Then ſhall the Prieſt ſay the* 116. Pſalm.)
Dilexi, quoniam.

I AM well pleaſed: that the Lord hath heard the voice of my prayer;

* As many other Chriſtian uſages received their riſe from other parts of the Jewiſh œconomy; ſo it is not to be doubted, but that the cuſtom for women to come to church after child-birth, and to give thanks there publickly for their ſafe delivery, received its riſe from the Jewiſh cuſtom of purification, which is enjoined ſo particularly in the twelfth chapter of Leviticus. Not that we obſerve it by virtue of that precept, which we grant to have been ceremonial, and ſo not now of any force; but becauſe we apprehend ſome moral duty to have been implied in it by way of analogy, which muſt be obligatory upon all, even when the ceremony is ceaſed.

† The *uſual time* is now about a month; for the woman's weakneſs will ſeldom permit her coming ſooner. And if ſhe be not able to come ſo ſoon, ſhe is allowed to ſtay a longer time; the church not expecting her to return her thanks for a bleſſing before it is received.

That

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or*

The Churching of WOMEN.

¶ *Or* PSAL. 127. *Niſi Dominus.*

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

Miniſter.

Miniſter. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Min. Be thou to her a ſtrong tower;

Anſw. From the face of her enemy.

Min. Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Almighty God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe, through thy help, may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, muſt offer accuſtomed* * *Offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

* Beſides the accuſtomed offering to the Miniſter, the Woman is to make a yet much better and greater offering, *viz.* an offering of herſelf, to be a reaſonable, holy, and lively ſacrifice to God. For the rubrick declares, that *if there be a Communion, it is convenient ſhe receive the holy Communion.* That being the moſt ſolemn way of praiſing God for him by whom ſhe received both the preſent, and all other God's mercies towards her: and a means alſo to bind herſelf more ſtrictly to ſpend thoſe days in his ſervice, which, by his late deliverance, he hath added to her life.

A COM-

A COMMINATION,

Or Denouncing of GOD's Anger and Judgments againſt Sinners, with certain Prayers to be uſed on the firſt Day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall, in the Reading-Pew, or Pulpit, ſay,*

BRethren,* in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed,) it is thought good, that at this time, in the preſence of you all, ſhould be read the general Sentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, a nd other places of Scripture; and that ye ſhould anſwer

* To bring the minds of the congregation into a ſerious compoſure, this office is introduced with a grave and ſolemn preface: by which the church informs them, in the firſt place, of the ancient diſcipline, and then propoſes to them the beſt means to ſupply it. The ancient diſcipline, ſhe tells them, was *to put thoſe to open ſhame*, who by *any notorious ſins* had given publick ſcandal and offence. But as this diſcipline is now loſt, ſhe propoſes that the congregation would ſupply it to themſelves, by hearing the curſes which God has denounced againſt impenitent ſinners; by which means as in a glaſs, each one will be able to diſcern his own ſins, and the curſes he is expoſed to; the ſerious proſpect of which will be apt to awaken them from their thoughtleſſneſs and ſecurity, and to put them upon flying from ſuch imminent danger, by having recourſe to a ſpeedy repentance.

to every Sentence, *Amen:** To the intent, that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance; and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* 27. 15.

¶ *And the People ſhall anſwer and ſay,* Amen.

Miniſter. Curſed is he that curſeth his father or mother. *ver.* 16

Anſwer. Amen.

Miniſter. Curſed is he that removeth his neighbour's land-mark. *ver.* 17.

Anſwer. Amen.

Miniſter. Curſed is he that maketh the blind to go out of his way. *v.* 18.

Anſwer. Amen.

Miniſter Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow. *v.* 19.

* We cannot help taking notice in this place of the weakneſs or levity of thoſe perſons, who tell us, that in this office we curſe our neighbours. They cannot but be ſenſible, that the curſes are denounced by God in his holy word; and that the congregation does no more, than affirm with their own mouths, that the curſe of God is due for ſuch crimes. And they moſt certainly miſunderſtand it who repreſent the ſaying *Amen* as curſing or wiſhing ill to ſuch as are guilty of the crimes there ſpoken of. Becauſe if we attend to each of thoſe ſentences we ſhall find that the expreſſion is not, curſed *be* he, or *may he be curſed*; but curſed *is* he, or *he is curſed*, that is guilty of any of theſe ſins: And *Amen* here does not ſignify as in the end of the prayers, *ſo be it*, or I pray God it may be ſo: but as it is in the end of the Creed, all this I firmly believe.

Curſed is he that ſmiteth his neighbour ſecretly. *Anſwer.*

Anſwer. Amen.

Miniſter. Curſed is he that ſmiteh his neighbour ſecretly. *v.* 24.

Anſwer. Amen.

Miniſter. Curſed is he that lieth with his neighbour's wife. *Lev.* 20. 10.

Anſwer. Amen.

Miniſter. Curſed is he that taketh reward to ſlay the innocent. *Deut.* 27. 25.

Anſwer. Amen.

Miniſter. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Anſwer. Amen.

Miniſter. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. *Mattt.* 25. 41. 1 *Cor.* 6. 9, 10.

Anſwer. Amen.

Miniſter.

NOW ſeeing * that all they are accurſed, as the prophet David beareth witneſs, who do err and go aſtray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us,) return unto our Lord

* Having heard to what ſins the curſe of God is due, the church has too much reaſon to conclude, that we are all of us guilty of more or fewer of them, and conſequently all of us in danger of God's wrath, except we repent. To excite us therefore to ſo neceſſary a duty, that ſo we may eſcape thoſe dreadful Judgments; ſhe hath collected a pious and pathetical diſcourſe, to ſet home the foregoing denunciations to our conſcience. It is all of it gathered from the holy Scriptures, that it may be more regarded, as coming directly from the word of God: and is ſo methodical and apt to the occaſion, that the fault muſt be in the hearers, if the delivery of it be not attended with a happy effect.

God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; ſo that every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God. He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm, and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe; then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped upon themſelves; which deſpiſed the goodneſs, patience, and long-ſuffering of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord; but abhorred my counſel, and deſpiſed

my

my correction. Then ſhall it be too late to knock, when the door ſhall be ſhut; and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgment, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go, ye curſed, into the fire everlaſting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh, when none can work But let us, while we have the light, believe in the light, and walk as children of the light; that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow; and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction: Caſt away from you all your ungodlineſs that ye have done; make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael? ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful

ciful receiver of all true penitent ſinners; aſ-ſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; If we will ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving: This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks, kneeling in the place where they are accuſtomed to ſay the Litany, ſhall ſay this Pſalm.*

Miſerere mei, Deus. PSAL. 51.

HAVE mercy upon me O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified

juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be

A COMMINATION.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervants;

Anſwer. That put their truſt in thee.

Miniſter. Send unto them help from above;

Anſwer. And evermore mightily defend them.

Miniſter. Help us, O God our Saviour;

Anſwer. And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Name's ſake.

Miniſter. O Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs

feſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good

Lord, ſpare them; and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us; Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter alone ſhall ſay,*

THE Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE PSALTER, OR PSALMS of DAVID,

Pointed as they are to be ſung or ſaid in Churches.

THE FIRST DAY.

MORNING PRAYER.

*PSAL. 1. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful;

* This Pſalm is properly placed, as a kind of preface or introduction to the reſt; the ſubject being the end of man which is bleſſedneſs; and the only way to obtain it, the obſervance of the laws of the Almighty.

2 But his delight is in the law of the Lord: and in his law will he excerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look, whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

* PSAL. 2. *Quare fremuerunt?*

WHY do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

* In this Pſalm, under the hiſtory of David, whom God exalted from a low eſtate to the throne of Iſrael, we have a moſt illuſtrious prophecy of the kingdom of Chriſt, whom God raiſed from the grave, made him the king of glory, and extended his kingdom to the utmoſt parts of the earth, notwithſtanding the rage and malice of the chief prieſts, Herod, and other princes of the world.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I will give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiſs* the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled, (yea, but a little:) bleſſed are all they that put their truſt in him.

†PSAL. 3. *Domine, quid multiplicati?*

LORD, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: There is no help for him in his God.

3 But thou, O Lord, art my defender; thou art my worſhip, and the lifter up of my head.

* *Kiſs the Son leſt he be angry*, &c. As a *Kiſs* among the Eaſtern people from a ſubject to a ſuperior was conſidered as a token of homage and reverence; ſo this paſſage, as it relates to Chriſtians, is an exhortation to pay a due obedience to the doctrine of Chriſt.

† This Pſalm was occaſioned by the rebellion of Abſalom, when David was obliged to flee from Jeruſalem. From the ſentiments which David expreſſes on this occaſion we may learn amidſt our greateſt *troubles* to fix a firm reliance upon providence: being fully aſſured that God both can and will deliver us from *them*, when he ſees it beſt for us.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again; for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God: for thou ſmiteſt all mine enemies *upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

†PSAL. 4. *Cum invocarem.*

HEAR me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, ‡and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

* *Upon the cheek bone.* This is a ſign and term of reproach.

† This Pſalm ſeems to be a further invocation of God's help againſt Abſalom and his ſeditious party; whom David here reproves and exhorts to return to their obedience; inſtructing them in their duty, and aſſuring them that true happineſs did not conſiſt in worldly affluence, but in God's favour, on which he fixeth his ſole dependance.

‡ *And ſeek after leaſing.* Invent calumnies, and induſtriouſly ſpread lies.

5 Offer

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn, and wine, and oil increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety.

* PSAL. 5. *Verba mea auribus.*

PONder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and

* This Pſalm was compoſed by David, after a deliverance out of his trouble; but whether it was from the perſecution of Saul, or the rebellion of Abſalom, is uncertain.

in

in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God; let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them: they that love thy Name ſhall be joyful in thee.

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him, as with a ſhield.

Evening Prayer.

*Psal. 6. *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

* This Pſalm ſeems to have been compoſed, after David had recovered from ſome grievous diſeaſe.

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake;

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

*PSAL. 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul,

* This excellent Pſalm was written by David, to commemorate God's loving kindneſs, on occaſion of ſome calumnies and falſe accuſations which Cuſh, one of the ſame tribe with Saul, had charged him with. Some are of opinion, that by Cuſh is meant Saul himſelf, the ſon of Kiſh.

and

and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and liſt up thyſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous Judge, ſtrong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own

head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt high.

*PSAL. 8. *Domine, Dominus noſter.*

O Lord our Governor, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governor: how excellent is thy Name in all the world!

* It is moſt likely that David compoſed this pſalm, after having obtained ſome memorable victory; probably after ſlaying Goliath of Gath; for the account of that event is very agreeable to the matter of the pſalm, and a lively emblem of Chriſt's conqueſt over our great enemy the devil.

Morning Prayer.

* Psal. 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence;

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgement.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgement unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

* This is a pſalm of thankſgiving for ſome ſignal victory which David had obtained over ſome principal enemy: in which he equally diſcovers his piety and gratitude to his mighty deliverer.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death;

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net, which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

*PSAL. 10. *Ut quid, Domine?*

WHY ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

* It is unknown by whom, or on what occaſion this pſalm was compoſed; it is, however, a lively deſcription of the inſolence of wicked atheiſtical men, when they have acquired power and authority; by which they abuſe thoſe that are under them, making no conſcience of uſing the baſeſt arts to compaſs their ends.

2 The

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own heart's deſire: and ſpeaketh good of the covetous, whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit and fraud; under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down, and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand; forget not the poor.

14 Where-

14 Wherefore ſhould the wicked blaſpheme God; while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter in thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious; take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto;

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

*PSAL. 11. *In Domino confido.*

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

* This Pſalm was compoſed by David; in all probability, it was when he was perſecuted by Saul, and was adviſed by ſome to ſeek his ſafety by flight, into the mountains of Judea; afterwards, when he was ſettled on the throne, it was performed in the tabernacle, in commemoration of what had paſſed between him and his friends, and the entire confidence he placed in the Almighty.

4 The

4 The Lord is in his holy temple: the Lord's ſeat is in heaven.

5 His eyes conſider the poor: and his eyelids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Evening Prayer.

*Psal. 12. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things;

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak; Who is lord over us?

5 Now for the comfortleſs troubles ſake of

* This Pſalm was compoſed by David. It is a ſad complaint of the corrupt manners of the age, particularly of the court of Saul, where it was ſcarce poſſible to find a truly ſincere and honeſt man. Some are of opinion, that it is principally directed againſt Doeg and the Ziphites, who promiſed him their friendſhip with no other intention than to deliver him into the hands of Saul.

the

the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

*PSAL. 13. *Uſque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes that I ſleep not in death:

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

* This Pſalm was compoſed by David, and relates to ſome remarkable diſtreſs; probably the rebellion of Abſalom.

* Psal. 14. *Dixit insipiens.*

THE fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

* This Psalm refers, in all probability, to the universal apostacy of the people in the rebellion of Absalom, from the allegiance they owed to David, and the duty they owed to God.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoice, and Iſrael ſhall be glad.

MORNING PRAYER.

*PSAL. 15. *Domine, quis habitabit?*

LORD, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doeth theſe things: ſhall never fall.

†PSAL. 16. *Conſerva me, Domine.*

PReſerve me, O God: for in thee have I put my truſt.

* This Pſalm ſeems to have been compoſed when David brought the ark to mount Zion, or when he was reſtored thither again after Abſalom's rebellion.

† This excellent Pſalm is worthy of being inſcribed on a pillar of adamant, that it may endure to all poſterity; for, beſides the admirable expreſſions of faith in God, it contains a prophecy of our bleſſed Redeemer's reſurrection from the dead.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God: my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in virtue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord* himſelf is the portion of mine inheritance, and of my † cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my ‡ reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thy Holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

* *The Lord is the portion of mine inheritance.* The Almighty is the God whom I adore; and while I put my confidence in him, he will ſupport me.

† *And of my cup.* Cup here likewiſe ſignifies inheritance.

‡ *My reins.* That is, my thoughts.

*PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, conſider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of men's works that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

* This prayer of David, appears to have been written at the beginning of his perſecutions by Saul, when the courtiers, inſtigated by malice and envy, accuſed him of crimes which never entered his thoughts; namely, that he was affecting the kingdom, and ſeeking the life of Saul.

10 They

10 They are* incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine;

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs, and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Evening Prayer.

†Psal. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom

* *They are incloſed in their own fat.* Their proſperity makes them haughty and proud; and by indulging the appetites of the fleſh, they diſregard the duties of religion.

† This is a Hymn of Thankſgiving for David's deliverance from Saul, and from all his enemies: which as it is truly ſublime in its language; ſo the ſentiments it contains are juſt and admirable. In which he deſcribes the great dangers he had been expoſed to, his wonderful deliverances, and the victories he had gained by the divine aſſiſtance; extolling the power, juſtice, and goodneſs, which God had ſhewn in his preſervation.

I will

I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundered out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14. He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me;

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doeth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord

Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight; and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none

to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation;

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his King: and ſheweth loving-kindneſs unto David his anointed, and unto his ſeed for evermore.

MORNING PRAYER.

*PSAL. 19. *Cœli enarrant,*

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech, nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

* The deſign of this pſalm is, to ſhew the extraordinary ſpiritual advantage which is to be reaped, from the contemplation of the great works of God's creation, *viz.* the heavenly bodies, and other parts of *nature*, but chiefly from the conſideration of thoſe excellent rules of *morality*, which in his holy word he has given, for the government of our lives.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant * also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

† Psal. 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire: and fulfil all thy mind.

* *Keep thy servant also from presumptuous sins.* That is, such sins as men commit knowingly and willingly, notwithstanding the reproofs of conscience, and the admonition of their friends. Great need is there of a guard in this respect. For however the best of men may sometimes be overtaken through inadvertence, surprize, or the violence of temptation: yet those who have begun to act against *conviction*, will soon be in great danger of becoming slaves to sin through *custom*.

† This is a psalm of David, in which the people implore the divine blessing upon their King, when going to war, as some suppose, against the *Amorites:* and express their firm confidence that God will grant their requests; and therefore close their prayer with thanksgiving, as if victory were already obtained.

5 We will rejoice in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholſome ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are riſen, and ſtand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

* PSAL. 21. *Domine, in virtute.*

THE King ſhall rejoice in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his heart's deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He aſked life of thee, and thou gaveſt him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

* This may be called a triumphal pſalm, after ſome victories which David had obtained, and is a type of Chriſt's victory over death, and of the triumph which enſued. There are ſome things in it more literally fulfilled in Chriſt, than in David.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Evening Prayer.

*Psal. 22. *Deus, Deus meus.*

MY God, my God, look upon me; why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but

* In this pſalm, David, under the type of his own perſon, deſcribes at large the ſufferings of our great Redeemer; and in the concluſion, paints in the moſt beautiful colours, his exultation, and the propagation of his kingdom to the ends of the earth. Some of the particulars are delivered in ſuch expreſſions, that they are more literally fulfilled in Chriſt, than ever they were in David himſelf, to whom they can only be applied in a metaphorical ſenſe.

thou

thou heareſt not: and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm and no man: a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou waſt my hope, when I hanged yet upon my mother's breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For

16 For many dogs are come about me: and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet; I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour; haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnify him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For

28 For the kingdom is the Lord's: and he is the Governor among the people.

29 All ſuch as be fat upon earth: have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

* PSAL. 23. *Dominus regit me.*

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving-kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

* This is a moſt beautiful paſtoral hymn: in which under the allegorical repreſentation of a ſhepherd taking care of his flock, David gratefully acknowledges the kind and watchful protection of the divine providence.

MORNING PRAYER.

*PSAL. 24. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

* This Pſalm was compoſed by David, moſt probably, when he brought up the ark from the houſe of Obed-edom, and ſettled it in Mount Zion; and upon that account, he prefers this place to all the reſt of the world. It is likely, that this pſalm was to be ſung by the King and People alternately.

*PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgement: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Name's ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord:

* This Pſalm ſeems to have been compoſed by David, after the commiſſion of ſome enormous ſin, and in ſome great diſtreſs; probably, after the matter of Uriah, and when Abſalom rebelled againſt him.

him

him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate, and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity, and miſery: and forgive me all my ſin.

18 Conſider mine enemies, how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

*PSAL. 26. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

* David, in this Pſalm, aſſerts his integrity, and appeals to God, as judge of his moſt ſecret intentions: but it ſeems to relate to the time of his perſecution by Saul, when he was conſidered as a public enemy.

3 For thy loving-kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

Evening Prayer.

*Psal. 27. *Dominus illuminatio.*

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

* This Pſalm was written by David, either when he was, or had been in ſome great diſtreſs. Some of the Jews think, that it was on account of his engaging himſelf in fight with the Philiſtines, ſo far among the enemies, that he was in danger of being killed by a giant, unleſs Abiſhai had not ſeaſonably ſtepped in, and relieved him.

2 When

2 When the wicked, even mine enemies and my foes came upon me, to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart; and put thou thy truſt in the Lord.

* PSAL. 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord, my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved;

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

* This Pſalm ſeems to be a meditation, wrote on ſome ſolemn occaſion; perhaps the ſame that gave riſe to the foregoing.

7 Praiſed

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength: and he is the wholſom defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

*Psal. 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

* This Pſalm ſeems to have been compoſed by David, immediately after ſome ſtorm of thunder, lightning, and rain; wherely God had diſcomfited his enemies and put their forces into ſuch diſorder, that he eaſily obtained a compleat victory over them. And this remarkable aſſiſtance of providence, animated him to exhort all the people to ſubmit to that glorious majeſty, from whom the thunder came; and who can ſo eaſily ſtrike a ſudden terror, into the hearts of his boldeſt and moſt reſolute oppoſers.

8 The

8 The voice* of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Morning Prayer.

†Psal. 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never

* *The voice of the Lord maketh the hinds to bring forth young.* Hinds are ſaid to bring forth with greater trouble than other creatures; and when it thunders, the Pſalmiſt remarks, that fear makes them caſt their young.

† This Pſalm is ſuppoſed to have been ſung upon the dedication of David's houſe, after he was reſtored to it again, upon the ſuppreſſion of Abſalom's rebellion.

be

be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

*PSAL. 31. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt: let me never be put to confuſion; deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my ca-

* David compoſed this pſalm, probably on account of the diſtreſs he was reduced to after his eſcape from Keilah, when Saul purſued him ſo cloſely in the wilderneſs of Maon, that without an extraordinary providence of God over him, he would moſt certainly have fallen into the hands of his purſuers. It ſeems well adapted to the uſe of all good people who are in extreme danger and diſtreſs; as it affords a lively deſcription of affliction, anxiety, earneſt deſire, and humble confidence in God.

ſtle: be thou alſo my guide, and lead me for thy Name's ſake.

5 Draw me out of the net that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs, thou heardeſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his ſaints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

Evening Prayer.

*Psal. 32. *Beati, quorum.*

BLeſſed is he, whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man, unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which

* This pſalm was compoſed by David, when the calamities attending the rebellion of his ſon, taught him how fearful a thing it was to offend God; and how much he was beholden to him, for mercifully remitting to him the vengeance which his ſins deſerved. Some have imagined, that this pſalm was intended for publick uſe, upon the great day of expiation, when the whole nation made a general confeſſion of their ſins.

have

have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

*Psal. 33. *Exultate, juſti.*

REjoice in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgement: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

* It is not known on what occaſion this pſalm was compoſed; though there can be no doubt of its being a pious meditation of the royal Pſalmiſt, on occaſion of ſome great benefit he had received from the Almighty.

10 The

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy;

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

20 For our heart ſhall rejoice in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

*PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnify his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him lack nothing.

10 The lions do lack,† and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

* This pſalm was written by David, after his eſcape from Achiſh, King of Gath. It was probably compoſed for the uſe of thoſe perſons who reſorted to him in the cave of Adullam, and contains the nobleſt encouragements to piety and virtue, from an aſſurance that all ſuch as are ſo devoted, are the immediate care of God; as all thoſe who are of a contrary character, are his abhorrence.

† *The lions do lack.* Strength and magnanimity are no ſecurities from want and diſtreſs; whereas truſt in God is a never-failing ſource of every thing that is good.

14 Eſchew

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Morning Prayer.

*Psal. 35. *Judica me, Domine.*

PLEAD thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay

* This pſalm appears to have been written by David, when he was fiercely perſecuted by Saul, whoſe forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſperſe; and eſpecially to ſtop the mouth of his falſe accuſers, of whom he very pathetically

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who delivereſt the poor from him that is too ſtrong for him: yea, the poor,

tically complains. It contains the ſtrongeſt imprecations on the enemies of its author, which ſome have thought unbecoming the mouth of a good man; but theſe imprecations muſt be conſidered as an appeal to God, in a particular caſe, for juſtice againſt thoſe whom no court on earth could puniſh. He therefore begged the divine Majeſty, to execute the Judgement he had pronounced in his law, againſt obſtinate and incorrigible offenders, who would otherwiſe eſcape the hands of juſtice; whereby others alſo would be hardened in their wickedneſs: beſides, the words may be interpreted, not as a prayer, but a prediction, and rendered, *they ſhall be*, inſtead of *let them be*.

and him that is in miſery, from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved myſelf as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſy mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their* eyes, that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

* *Neither let them wink with their eyes.* A token and expreſſion of contempt.

21 They

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then; go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together that rejoice at my trouble: let them be clothed with rebuke and diſhonour that boaſt themſelves againſt me.

27 Let them be glad and rejoice that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

*Psal. 36. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

* This Pſalm was compoſed by David, during the perſecution he underwent from Saul, probably about the beginning of it, when Saul had conceived a jealouſy of him, and an hatred to him; and at the ſame time, endeavouring to hide his malignancy, he counterfeited a friendſhip for him, and deſired his alliance, but yet could not wholly ſuppreſs and conceal his intentions. David having diſcovered them, makes the treachery the ſubject of his pſalm, and places, in oppoſition to it, the fidelity and goodneſs of God.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgements are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt; How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving-kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Evening Prayer.

*Psal. 37. *Noli aemulari.*

FRET not thyſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy heart's deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thyſelf at him whoſe way doth proſper, againſt the man that doeth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thyſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall

* That this Pſalm was particularly written, for the conſolation of ſome righteous man, oppreſſed by calumny, againſt whom ſome wicked wretch had laid ſchemes to deſtroy him, is clear from the whole tenor of it; particularly the fourth and ſixth verſes. And who, and what is there in the whole hiſtory of David, to whom, and to which, it can refer, but to Mephiboſheth, calumniated and villainouſly wronged by Ziba?

be

be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their *inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God, ſhall poſſeſs the land: and they that are curſed of him, ſhall be rooted out.

* *Their inheritance ſhall endure for ever.* The deſcendants of Mephiboſheth were remarkably numerous.

23 The

23 The Lord ordereth a good man's going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I myſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought

ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

MORNING PRAYER.

*PSAL. 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burden, too heavy for me to bear.

* This Pſalm is commonly ſuppoſed to be penned by David, whilſt he laboured under ſome very painful and noiſome diſeaſe. Others think, with more probability, that he deſcribes his grief for his ſin in the matter of Uriah, under the metaphorical repreſentation of a violent diſtemper.

5 My

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loins are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipped, they rejoiced greatly againſt me.

17 And I truly am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

*PSAL. 39. *Dixi, Cuſtodiam.*

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and

* David declares in this pſalm that he had made a firm reſolution not to murmur at the proſperity of the wicked nor his own ſufferings; that he had overcome theſe temptations by conſidering the ſhortneſs of this life and the vanity of all worldly enjoyments; beſeeches God to pardon his ſins, and deliver him from his afflictions; and humbly ſubmits to the chaſtiſements inflicted upon him.

diſquieteth

disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears;

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

*Psal. 40. *Expectans expectavi.*

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

* In this psalm David thankfully acknowledges God's goodness to him in delivering him from some great danger; and then declares his resolution to serve the Lord faithfully and chearfully. There is likewise a prophetical representation of the Messias, and the Gospel-dispensation.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear; and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are the wonderous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

8 Sacrifice and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come;

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs and thy truth alway preſerve me.

15 For innumerable troubles are come about me;

me; my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee be joyful, and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer.

*Psal. 41. *Beatus qui intelligit.*

BLeſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.

* In this pſalm, the royal prophet highly commends, and bleſſes that temper of mind which inclines men to pity and compaſſion, with regard to thoſe who are poor and afflicted with ſickneſs; aſſuring ſuch perſons, that they ſhall not fail of receiving a full reward from the Almighty; and then complains bitterly of their inhumanity, who inſulted over him in his calamity, and with reproachful words, and vile calumnies, exaſperated the grief of his mind. He therefore expreſſes his hope, that God who loves the merciful, would take compaſſion upon him, and put him in a condition to chaſtize their inſolence.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh.

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf; and when he cometh forth, he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

*PSAL. 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength,

* This Psalm appears to have been written by David, either during his persecution by Saul, or when he was again driven from the house of God by Absalom.

Why

Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies, that trouble me, caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

*Psal. 43. *Judica me, Deus.*

GIVE ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man;

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee O God, my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

* In this pſalm as well as the foregoing, David perſecuted and driven from the tabernacle, intreats God to deliver him from his enemies, and reſtore him the valuable bleſſing of ſerving and praiſing him in publick, and comforts himſelf with the proſpect of God's aſſiſtance.

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

*Psal. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old;

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow: it is not my ſword that ſhall help me;

* This pſalm does not ſeem to have been written by David; for, in his days, the people of Iſrael were not oppreſſed by foreign enemies, as the pſalmiſt here complains in the name of the whole church. Some of them, he tells us, were made ſlaves, others ſlain, and all of them became a reproach to their enemies. It appears, however, to have been written before the Babyloniſh captivity; but long after the days of David, when their country was invaded by the king of Aſſyria, who took all the fenced cities of Judah, and came before Jeruſalem with a great army. In this diſtreſsful ſituation, they would naturally call to remembrance the many wonderful works the Lord had done for their anceſtors, hoping he would ſtill be their protector and rock of defence.

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy Name for ever.

10 But now thou art far off, and putteſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen; and that the people ſhake their heads at us.

16 My confuſion is daily before me: and the ſhame of my face hath covered me;

17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of thy way;

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth

eth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

*PSAL. 45. *Eructavit cor meum.*

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meek-

* Who was the author of this pſalm, is not mentioned; but as the preceding one is mournful and melancholy, ſo the ſubject of this is joyful and comfortable; and, in the opinion of moſt interpreters, it is thought to have been compoſed upon the occaſion of Solomon's marriage with Pharaoh's daughter. Some indeed will not allow, that the author had any reſpect to Solomon, but to Chriſt only: and indeed the principal parts of this pſalm do plainly relate to Chriſt; it being ſufficiently evident, that the prophet, while he was writing ſome part of it, was carried quite beyond king Solomon, to the great King, the Lord our righteouſneſs; ſo that we may ſay here, as our Saviour doth in another caſe, *Behold a greater than Solomon is here.* And this is even acknowledged by the beſt of the Jewiſh interpreters themſelves.

neſs, and righteouſneſs; and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the king's enemies.

7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia: out of the ivory palaces, whereby they have made thee glad.

10 King's daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear: forget alſo thine own people, and thy father's houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work: the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the King's palace.

17 Inſtead

17 Inſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

*PSAL. 46. *Deus noſter refugium.*

GOD is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midſt of the ſea;

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

* This is a pſalm of Thankſgiving which was probably written after thoſe ſignal victories which David gained over the Moabites, Syrians, &c. mentioned in 2 Sam. 8. and 1 Chron. 18. We may learn from it, that the faithful ſhould aſcribe glory to God upon the defeat of any ſtrong confederacy againſt them, always depending on his providence and rejoicing in his holy protection.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Evening Prayer.

*Psal. 47. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

* This pſalm, it is generally thought, was a triumphant Song, performed before the ark, as they brought it back to its place, after ſome great victory; it being common for them to carry it before them to battle. However that be, the ark, being a figure of Chriſt, as the mountain on which it had its dwelling-place, was of heaven, the tranſlation, or carrying of it back thither, may be conſidered as a figure of Chriſt's aſcenſion, after he had dwelt in this vale of miſery and conquered death, into the heavenly manſions of eternal felicity, where he now ſitteth at the right-hand of God for evermore.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a ſhield.

*Psal. 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving-kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the world's end: thy right hand is full of righteouſneſs.

* This pſalm was compoſed on occaſion of a deliverance which God had granted to Jeruſalem; where it is repreſented how God had defeated the counſels and diſſolved the confederacies of kings who had aſſaulted that city, the ſtrength of which the Pſalmiſt deſcribes, and conſiders God as the protector of his people.

10 Let

10 Let the mount Sion rejoice, and the daughter of Judah be glad: becauſe of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

*PSAL. 49. *Audite haec, omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

* The author of this pſalm is not known, nor the particular occaſion on which it was wrote; but it ſeems to have been compoſed, to check the vanity and unreaſonable thirſt of mankind after riches, by ſetting the king of terrors before their eyes, well knowing, that a ſerious meditation on death, would bring down the haughty looks of the proud and ſcornful, and preſerve thoſe they oppreſſed, from being dejected at their proſperous impiety.

8 For

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another; and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man: and ſo long as thou doeſt well unto thyſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour, hath no underſtanding: but is compared unto the beaſts that periſh.

Morning Prayer.

*Psal. 50. *Deus Deorum.*

THE Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is judge himſelf.

7 Hear, O my people, and I will ſpeak:

* We are informed, by the title of this pſalm, that it was written by Aſaph, who, like David, compoſed ſeveral pieces for the uſe of the temple. It is probable that he lived in the reign of ſome pious prince, perhaps Jehoſhaphat, or Hezekiah, when the people and judges were filled with hypocriſy; the former placing all religion in ſacrifices, and external ceremonies; the latter never obſerving the precepts they expounded to the people. Both theſe vices, the pious author endeavours to deſtroy, by repreſenting God as the ſupreme judge of the world, coming in an amazing manner, to call them all to a ſtrict account, and take a ſevere vengeance upon them, unleſs they turned from the evil of their doings.

I myſelf

I myſelf will teſtify againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee, becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh: and drink the blood of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt;

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth;

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee?

18 When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt, and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mother's ſon.

21 Theſe

21 Theſe things haſt thou done, and I held my tongue; and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

*PSAL. 51. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

* This pſalm was compoſed by David upon the reproof which he received from Nathan the prophet, after his ſinful commerce with Bathſheba, and the premeditated murder of Uriah, her huſband: wherein it is obſervable, that his humility was as great as his crime was heinous: and, that though his grief for the bad example which he had ſet to the people, forces him, with ſtrong cries and earneſt prayers, to caſt himſelf wholly on the divine mercy; yet he never loſes his confidence ſo far as to fall into deſpair, but rather promiſes to himſelf, that his peace with God will be made according to the ſincerity of his repentance, that other ſinners might be encouraged, by his example, to return to their duty.

6 But

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice

crifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

*PSAL. 52. *Quid gloriaris?*

WHY boaſteſt thou thyſelf, thou tyrant: that thou canſt do miſchief?

2 Whereas the goodneſs of God: endureth yet daily.

3 Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp raſor.

4 Thou haſt loved unrighteouſneſs more than goodneſs: and to talk of lies more than righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

8 Lo, this is the man that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

* This pſalm was occaſioned by the ſlaughter of the Prieſts through the calumnies of Doeg the Edomite, as it is related 1 Sam. 22.

Evening Prayer.

*Psal. 53. *Dixit inſipiens.*

THE fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doeth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh, that the ſalvation were given unto Iſrael out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoice: and Iſrael ſhould be right glad.

* The Prophet here deſcribes the extreme impiety and general corruption of the time in which he lived; he threatens the wicked with divine vengeance, and promiſes the righteous help and deliverance from the Almighty.

*PSAL. 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

†PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God: and hide not thyſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

* The treachery of the Ziphites and the artifices of Saul to take David gave occaſion to this Pſalm: ſee 1 Sam. 23. and 26. David therefore, though in great danger, commends himſelf with firm confidence to God's protection, foretells the puniſhment which ſhould fall upon his enemies, and makes a grateful acknowledgment to God for his deliverance.

† This pſalm was probably compoſed by David after Ahitophel had forſaken him, and joined Abſalom in his rebellion againſt him.

4 My

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh, that I had wings like a dove: for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off; and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have borne it;

13 Neither was it mine adverſary that did magnify himſelf againſt me: for then peradventure I would have hid myſelf from him;

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let * death come haſtily upon them, and

* *Let Death come haſtily upon them &c.* This ſeeming imprecation is rather to be conſidered as a *Prophecy* of what ſhould befall David's enemies; and is not to be applied by chriſtians to thoſe from whom they have received injuries. On the contrary it is our duty to pray for our perſecutors; herein conforming to the laws of the goſpel, and to that pattern of patience and meekneſs which our Lord in his life and death hath ſet before us.

let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon-day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace, from the battle that was againſt me: for there were many with me.

20 Yea, even God that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty, and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Morning Prayer.

*Psal. 56. *Miſerere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

* This pſalm was compoſed by David, when, for fear of Saul, he fled into remote ſolitary places; particularly when he was obliged to take ſhelter among the Philiſtines in Gath.

2 Mine

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings; put my * tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

* *Put my tears into thy bottle.* That is, keep them in remembrance; an expreſſion borrowed from their preſerving their milk and wine in bottles.

*Psal 57. *Miſerere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing, and give praiſe.

9 Awake† up, my glory; awake, lute and harp: I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth

* This pſalm was alſo, like the former, compoſed under the perſecution of Saul, and at the time, when after ſome removes from place to place, David took refuge in the ſtrong holds of En-gedi, and ſecreted himſelf in a cave.

† *Awake up, my glory, &c.* Both with my voice, and with inſtruments of muſic will I praiſe thee.

unto

unto the heavens: and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

*Psal. 58. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mother's womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venomous as the poiſon of a ſerpent: even like the deaf adder, that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he ever ſo wiſely.

6 Break their teeth, O God, in their mouths; ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoice when he ſeeth

* This is a complaint of David againſt Saul's wicked counſellors, whoſe impiety and obſtinacy he ſtrongly deſcribes: and foretells that the divine vengeance would ſhortly overtake and deſtroy them.

the

the vengeance: he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, verily there is a reward for the righteous: doubtleſs, there is a God that judgeth the earth.

Evening Prayer.

*Psal. 59. *Eripe me de inimicis.*

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me, without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

* David, in danger of being apprehended by ſome perſons whom Saul had ſent to his houſe for that purpoſe, 1 Sam. 19. repreſents to the Lord the danger he is in; not doubting but God would deliver him from his enemies, reſtrain their malice, and make them an example to all the world.

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord, our defence.

12 For the ſin of their mouth, and for the words of their lips, they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

*Psal. 60. *Deus, repuliſti nos.*

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed; O turn thee unto us again.

2 Thou

* This pſalm was compoſed on account of a repulſe which the Iſraelites had received juſt before, in an engagement with the Edomites, where their want of ſucceſs is aſcribed to God's diſpleaſure; but David encourages the people to truſt in the Lord, and prophecies ſucceſs to their future operations, deſcribing at the ſame time, the ſtrength of the Edomites; and imploring the divine aſſiſtance.

2 Thou haſt moved the land, and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Judah is my law-giver;

8 Moab is my * waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia, be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Haſt not thou caſt us out, O God: wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

The whole pſalm breathes a noble ſpirit of piety and a ſingular love of the author's country; and the air of military enthuſiaſm, which runs throughout this compoſition, makes it upon the whole, one of the ſublimeſt pieces of antiquity.

* *Moab is my waſh-pot, over Edom will I caſt, &c.* This is a figurative expreſſion ſignifying that he would reduce theſe countries to the loweſt degree of ſlavery and ſubjection.

*PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

†PSAL. 62. *Nonne Deo?*

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

* This pſalm was probably compoſed on occaſion of the rebellion of Abſelom, when the royal prophet was obliged to paſs the river Jordan, and retired to Mahanaim, the very extremity of Judah; and this is the *ends of the Earth* he mentions in the ſecond verſe.

† This pſalm contains the ſtrongeſt expreſſions of the royal Prophet's faith and confidence in God, the moſt earneſt exhortations for others to truſt in him, aſſuring them that God would never fail thoſe that rely wholly on him. It was probably written, when he had overcome all the fears which the rebellion of Abſalom at firſt had occaſioned; but yet was not reſtored to his kingdom.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itſelf.

10 O truſt not in wrong and robbery; give not yourſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

* PSAL. 63. *Deus, Deus meus.*

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life itſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoice.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoice in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies, ſhall be ſtopped.

* The royal prophet being an exile from Jeruſalem, and forced to conceal himſelf in the wilderneſs of Judah, expreſſes a moſt ardent deſire of returning to the place of God's public worſhip: but at the ſame time is filled with unſpeakable joy from a ſenſe of God's goodneſs towards him, and in the exerciſe of religion; firmly truſting that he ſhall obtain a happy reſtoration.

*PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers;

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words;

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves how they may lay ſnares, and ſay, That no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

* The enemy of whom David here complains, was probably Saul, whoſe hatred to him was rendered more malignant, by the calumnies and falſe ſtories which were told of him, by ſome ſycophants of his court. In memory of which he compoſed this pſalm, and delivered it to the chief muſician, to be ſung in the tabernacle.

Evening Prayer.

*Psal. 65. *Te decet hymnus.*

THOU, O God, art praiſed in Sion : and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer : unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me : O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee : he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy Houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation : that thou art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains : and is girded about with power.

7 Who ſtilleth the raging of the ſea : and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens : thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it : thou makeſt it very plenteous.

* From the latter part of this pſalm, ſome interpreters are of opinion, that it was written by David after ſome great drought; and there are thoſe who imagine, that it relates to the three years of famine after the rebellion of Abſalom, recorded in 2 Sam. 21. which being removed by plentiful ſhowers of rain, the pſalmiſt praiſes the goodneſs of God for it in this hymn.

10 The

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

*Psal. 66. *Jubilate Deo.*

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

* It is evident, that this pſalm was written after a remarkable deliverance from ſome great calamity, under which the nation had groaned; but by whom, or on what particular occaſion, is not abſolutely known. The moſt probable opinion, however, is, that it was compoſed by David, after he had aſcended the throne of Iſrael, before which the Hebrews had been in a very unſettled condition. God having freed the land from the Philiſtines, David here gives praiſes to him, inviting all the country to join with him in bleſſing his divine majeſty, not only for this, but for the deliverances he had vouchſafed to that nation.

4 O come

4 O come hither, and behold the works of God: how wonderful he is in his doings toward the children of men!

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laideſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

*PSAL. 67. *Deus miſereatur.*

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

* This pſalm was written by David; and is an earneſt petition to God that he would ſupport and protect his church, and bring all nations to the knowledge and practice of pure religion: and is thought to be prophetical concerning the revelation of the Goſpel, and the calling of the Gentiles.

MORNING PRAYER.

*PSAL. 68. *Exurgat Deus.*

LET God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoice before God: let them alſo be merry and joyful.

4 O ſing unto God, and ſing praiſes unto his Name: magnify him that rideth upon the heavens, as it were upon an horſe; praiſe him in his †Name JAH, and rejoice before him.

5 He is a Father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before

* This pſalm is ſuppoſed to have been ſung upon removing the ark of the Lord to mount Zion: and ſeveral paſſages in it ſeem to point out the pomp with which it was attended. From this event David ſeems to have formed hopes of his kingdom being firmly eſtabliſhed. This pſalm alſo appears to have been partly prophetical, and contains ſeveral things relating to Jeſus Chriſt, and his kingdom. See St. Paul's quotation, Epheſ. 4. 8.

† *In his Name JAH.* *Jah* is a contraction of *Jehovah*, and imports the incomprehenſible being or exiſtence of God.

the people: when thou wenteſt through the wilderneſs;

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have *lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is God's hill: even an high hill, as the hill of Baſan.

16 Why hop† ye ſo, ye high hills? this is God's hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand,

* *Though ye have lien among the pots &c.* Though ye were formerly obſcure and oppreſſed ſlaves, tied down to the drudgery of brick making and pottery in Egypt, yet ye ſhall now be as glorious as ye were then contemptible.

† *Why hop ye ſo, ye high hills?* Boaſt not of your height and beauty, ye towering mountains, Sion is the hill which God hath choſen to honour with his reſidence.

even

even thouſands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou, my God and King, goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us.

29 For thy temple's ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war;

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God,

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

Evening Prayer.

*Psal. 69. *Salvum me fac.*

SAVE me, O God: for the waters are come in, even unto my ſoul.

* This pſalm was compoſed by David, as ſome think, when in great danger, either from Saul or the rebellion of Abſalom: but others rather ſuppoſe it was written by him during the courſe of his

repentance,

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying; my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtened myſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

repentance, for his ſin with Bathſheba. Theodoret obſerves, that the ſufferings of Chriſt, and the utter overthrow of the Jewiſh nation are here foretold; for, as the Jews were ſo audaciouſly wicked, to inflict theſe puniſhments on their Saviour, which they themſelves experienced from their moſt ſpiteful enemies, God, the righteous Judge, condemned them to ſuffer that themſelves, which they prayed might fall on the heads of thoſe enemies.

12 They

12 They that ſit *in the gate ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies;

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

19 Draw nigh unto my ſoul, and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart; I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

* *They that ſit in the gate, &c.* The grave ſenators and judges of the land revile me.

24 Let

24 Let their eyes be blinded, that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy *righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the Name of God with a ſong: and magnify it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea, and all that moveth therein.

36 For God will ſave Sion, and build the cities of Judah: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his Name ſhall dwell therein.

* *Not come into thy righteouſneſs.* That is, never attain any mercy from thee.

*PSAL. 70. *Deus, in adjutorium.*

HASTE thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor, and in miſery: haſte thee unto me, O God.

6 Thou art my helper, and my Redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

†PSAL. 71. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

* There is not any remarkable difference between this pſalm and the latter part of the 40th: and therefore, it is natural to think, that David, during the conſpiracy of Abſalom, reviewed what he had written, and with ſome ſmall alterations, compoſed this as a diſtinct prayer, to be uſed conſtantly, during the continuance of that ſharp affliction.

† This pſalm is generally thought to have been written by David, on occaſion of the unnatural rebellion of his ſon, which happened in his declining years, when he was grey-headed, as he complains, ver: 8. and 16.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man;

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righ-

teouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am grey-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done; O God, who is like unto thee!

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

*PSAL. 72. *Deus, judicium.*

GIVE the King thy judgements, O God: and thy righteouſneſs unto the King's ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee, as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall †lick the duſt.

* This pſalm was probably written a little before David's death, when he had declared Solomon to be his ſucceſſor, had ordered him to be anointed by Zadock, and publickly inaugurated, 1 Kings 1. Herein he commends his ſon to God, beſeeching him to endue him with ſuch wiſdom and righteouſneſs as would enable him to govern his people: deſcribing, at the ſame time, the future glory and extent of Solomon's kingdom, and the happineſs his ſubjects would enjoy under him. Yet, ſeveral of the ancient Jewiſh writers allow that this pſalm relates, in a more exalted ſenſe, to the Meſſiah.

† *Shall lick the duſt.* Shall proſtrate themſelves with their faces to the ground, after the faſhion of the eaſtern nations.

10 The kings of Tharſis and of the iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him; and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His Name ſhall endure for ever; his Name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him; and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things;

19 And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Evening Prayer.

*Psal. 73. *Quam bonus Iſrael!*

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet †were almoſt gone: my treadings had well-nigh ſlipped.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk; neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt other and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

* Aſaph, who lived in the days of Hezekiah, and called Aſaph the ſeer, ſeems to be the author of this pſalm, and probably compoſed it to comfort himſelf, and all good men, when they ſaw the wicked proſper, while the righteous were ſore afflicted.

† *My feet were almoſt gone; my treadings, &c.* I began to doubt and ſtagger in my faith.

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me;

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down and deſtroyeſt them.

18 O how ſuddenly do they conſume: periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God

is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

*Psal. 74, *Ut quid, Deus?*

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation: whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy: which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the midſt of thy congregations: and ſet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have ſet fire upon thy holy places:

* The deſolation of Jeruſalem, the temple, and the reſt of the land of Canaan, by Nebuchadnezzar king of Babylon, was the ſad occaſion of this pſalm, which was compoſed during the Babyloniſh captivity; and probably by ſome pious man of the poſterity of Aſaph the ſeer, who was ſuffered to remain in the land of Iſrael with the Chaldeans.

and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens; there is not one prophet more: no, not one is there among us, that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the *dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan† in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

* *Dragons in the waters.* By dragons is meant the Egytians, or Pharaoh's army, who were broken, or drowned in the Red-ſea; and their bodies being waſhed aſhore, became food for the wild beaſts and birds of the wilderneſs.

† *Leviathan.* By *Leviathan*, in this place, is meant Pharaoh himſelf.

19 Remember

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy *turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth ever more and more.

Morning Prayer.

†Psal. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

* *Thy-turtle dove.* Deliver, we beſeech thee, thy church, which, like a turtle-dove, can only mourn in ſecret, and make ſilent complaints unto thee, from thoſe violent men who ſeek utterly to deſtroy her.

† This pſalm ſeems to have been compoſed by Aſaph the ſeer, after the great deliverane, which, by the ſtrange deſtruction of Senacherib's army, God gave the good king Hezekiah. Theodoret explains it, a prediction of the righteous judgement of God in the deſtruction of the wicked, and rewarding the lovers of virtue; which ſhould teach us not to ſuffer any pious thoughts to periſh, but to preſerve them whole and entire, that we may inherit immortality.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up *your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the Judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine †is red: it is full mixed, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

‡Psal. 76. *Notus in Judaea.*

IN Jewry is God known: his Name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

* *Set not up your horn.* Be not proud and inſolent.

† *Is red.* *Red* denotes the fierceneſs of God's wrath.

‡ This is a ſong of thankſgiving for ſome remarkable victory which God had vouchſafed his people, and an exhortation to acknowledge the divine power and majeſty.

3 There

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy judgement to be heard from heaven: the earth trembled and was ſtill,

9 When God aroſe to judgement: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

*PSAL. 77. *Voce mea ad Dominum.*

I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

* This pſalm ſeems to have been compoſed during the Babyloniſh captivity; the author, who was not Aſaph the ſeer, but ſome other in after times, very pathetically laments the long continuance of their bondage, which ſeemed to indicate that God had utterly forſaken them: but he at laſt comforts himſelf, with the remembrance of what God had formerly done for them, when he delivered them out of Egyptian ſlavery.

2 In the time of my trouble I ſought the Lord: my ſore ran, and ceaſed not in the night-ſeaſon; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving-kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy; who is ſo great a God as our God?

14 Thou art the God that doeſt wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people:

even

even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground; the earth was moved, and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Evening Prayer.

*Psal. 78. *Attendite, popule.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

* That his countrymen, and their poſterity, might preſerve in their minds the wonderful works of God, the pſalmiſt here commemorates the benefits their fathers had received, not omitting, at the ſame time, to take notice alſo of their ſhameful ingratitude, and the juſt puniſhments which divine vengeance deſervedly inflicted upon them; preſenting them with an epitome of the hiſtory of the Iſraelites, from the time of their coming out of Egypt, to the time of David's advancement to the throne: and the time when this narration, or hiſtorical abſtract concludes, makes it more than probable, that the author of this pſalm was that Aſaph, who lived in the days of David, and is ſo often mentioned as one of the chief ſingers.

4 That

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſræl a law: which he commanded our fore-fathers to teach their children;

6 That their poſterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might ſhew their children the ſame;

8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their fore-fathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God;

10 Like as the children of Ephraim: who being harneſſed, and carrying bows, turned themſelves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go through: he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs:

and

and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the waters guſhed out, and the ſtreams flowed withal: but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;

23 Becauſe they believed not in God: and put not their truſt in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna alſo upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled;

for

for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When he ſlew them, they ſought him: and turned them early, and enquired after God.

35 And they remembered that God was their ſtrength: and that the high God was their redeemer.

36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſert.

42 They turned back, and tempted God: and moved the holy One in Iſrael.

43 They thought not of his hand: and of

the

the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up: and frogs to deſtroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the graſs-hopper.

48 He deſtroyed their vines with hailſtones: and their mulberry-trees with the froſt.

49 He ſmote their cattle alſo with hail ſtones: and their flocks with hot thunder-bolts.

50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure and trouble: and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence;

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea.

55 And brought them within the borders of his ſanctuary: even to his mountain, which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them

for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael;

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine;

67 He ſmote his enemies in the hinder *parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high:

* *In the hinder parts.* Namely, with the painful and ſhameful diſeaſe of emerods. See 1 Sam. 5. 6, 9, 12.

and

and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant: and took him away from the ſheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

*Psal. 79. *Deus, venerunt.*

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air: and the fleſh of thy ſaints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.

4 We are become an open ſhame to our enemies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: ſhall thy jealouſy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the

* This pſalm was compoſed, moſt probably, by the ſame author, and on the ſame occaſion with the 74th, namely, the deſtruction of Jeruſalem by Nebuchadnezzar.

kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Name's ſake.

10 Wherefore do the heathen ſay: Where is now their God?

11 O let the vengeance of thy ſervants blood that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherewith our neighbours have blaſphemed thee: reward thou them, O Lord, ſeven-fold into their boſom.

14 So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

*Psal. 80. *Qui regis Iſrael.*

HEAR, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a ſheep; ſhew thyſelf alſo, thou that ſitteſt upon the cherubims.

* This pſalm ſeems to have been written by Aſaph the ſeer, when Sennacherib, the king of Aſſyria, came up with a great hoſt againſt Jeruſalem, in the days of king Hezekiah.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir up thy ſtrength, and come, and help us.

3 Turn*us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a † vine out of Egypt: thou haſt caſt out the heathen, and planted it;

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild ‡ boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

* *Turn us again.* Reſtore us.

† *Thou haſt brought a vine, &c.* Thou once tranſplantedſt us, like a choice vine, out of Egypt into this country.

‡ *The wild boar.* The king of Aſſyria, like a wild boar, lays the vineyards waſte.

15 And

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thyſelf.

16 It is burnt with fire and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

*Psal. 81. *Exultate Deo.*

SING ye merrily unto God our ſtrength: make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the †trumpet in the new-moon: even in the time appointed, and upon our ſolemn feaſt-day.

* This pſalm ſeems to have been compoſed for the feaſt of trumpets, which was held on the firſt day of the ſeventh month; which feaſt was kept with great ſolemnity, the trumpets blowing longer on that day than on any other; and the reaſon of this extraordinary ſolemnity was, to awaken their conſciences, that they might, by a ſtrict enquiry into their lives, and a ſincere repentance, prepare themſelves for the great day of atonement, which was the tenth of the ſame month. Aſaph, who lived in the days of David, is ſuppoſed to be the author.

† *Blow up the trumpet in the new-moon.* The firſt new-moon in the year. This feaſt was always proclaimed to the people by the ſound of trumpets. This cuſtom is ſtill obſerved by the Mahometans.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Evening Prayer.

* Psal. 82. *Deus ſtetit.*

GOD ſtandeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die † like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

‡ Psal. 83. *Deus, quis ſimilis?*

HOLD not thy tongue, O God, keep not ſtill ſilence: refrain not thyſelf, O God.

* This pſalm was compoſed by Aſaph the ſeer, in the days of Hezekiah, to admoniſh the judges of their duty, and to reform the abuſes which had crept into their civil judicatures.

† *But ye ſhall die like men, &c.* How ſhould it humble all human pride, and bring down the high looks of the haughty, to conſider that the king and the beggar muſt be put upon a level in the grave; and that in another ſtate mankind will be arranged, not according to the titles or diſtinctions which they bore in this world, but according as they have excelled one another in virtue.

‡ Several of the neighbouring nations having entered into a confederacy againſt the Iſraelites, the prophet intreats God to ſubdue them as he had formerly done to the Kings who made war againſt Iſrael in the times of the Judges. This pſalm is thought to refer to the affair related in 2 Chron. 20.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſhmaelites; the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to ourſelves: the houſes of God in poſſeſſion.

13 O my God, make them*like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood:

* *Make them like unto a wheel, &c.* Unſtable as a wheel, which is eaſily precipitated from the lofty mountains.

and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know, that thou whoſe Name is Jehovah: art only the moſt Higheſt over all the earth.

* PSAL. 84. *Quam dilecta!*

O How amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

* This pſalm, in all probability, was written when David was at reſt from all his enemies round about, and had ſettled the ark in its place; on which the ſacred hiſtorian informs us, David had ſet his heart on building a temple to God, in ſome meaſure worthy of his majeſty. Suppoſe him in this ſituation, with what tranſport of delight, fervent charity, ardent deſire, and earneſt longing for the temple of God, does he cry out? *O how amiable, &c.*

7 They

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thouſand.

11 I had rather be a door-keeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip; and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

*PSAL. 85. *Benedixiſti, Domine.*

LORD, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure: and turned thyſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

* This pſalm is ſuppoſed to have been occaſioned by the return of the Iſraelites from the Babyloniſh captivity; when, the temple being rebuilt &c. the people began to be united into one body, and to be elevated with hopes of their former glory. Though, in a ſublimer ſenſe, it has been thought to refer to the times of the Meſſiah.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving-kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

MORNING PRAYER.

*PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

* This pſalm was written by David, when he was obliged to fly into the wilderneſs, either to avoid the fury of Saul, or the rebellion of Abſalom, when he was ſtripped of every thing he had, and left in a very forlorn condition.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the *nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of com-

* *From the nethermoſt hell.* That is, the grave, the ſtate of death.

paſſion

paſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me, may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

*Psal. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it, when he writeth up the people: that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

* This pſalm was compoſed in praiſe of Jeruſalem, ſituated on the holy mountains of Zion, where David prepared a tabernacle for the ark; and of mount Moriah, on which the temple of Solomon was built. The abrupt beginning of the pſalm, properly expreſſes the rapture of the pſalmiſt's mind when he compoſed it. Who the author of it was is uncertain.

*Psal. 88. *Domine Deus.*

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, incline thine ear unto my calling.

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

* The Heman to whom this pſalm is attributed, cannot be the famous ſinger in David's time of that name, but one of later date deſcended from Zerah one of the ſons of Judah, 1 Chron: 2. 6. It was written in the name of the Jewiſh people, during the captivity, in the language of a poor ſlave under his chains. Some paſſages in this pſalm may be applied to our Saviour's death and burial in the grave; and is therefore appointed by our church, as part of the ſervice of Good-Friday.

11 Shall

11 Shall thy loving-kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Evening Prayer.

*Psal. 89. *Miſericordias Domini.*

MY ſong ſhall be alway of the loving-kindneſs of the Lord: with my mouth will I

* Ethan, the author of this pſalm (after a thankful acknowledgement of the benefits God had beſtowed upon the Jewiſh nation, and eſpecially of his promiſe made to David by Samuel and Nathan, of ſettling the kingdom upon him and his poſterity for ever) laments the publick calamity, by the ſubverſion of the royal family and government, in the days of Jehoiachin, or of Zedekiah. The Babylonians boaſted, that notwithſtanding the promiſes they pretended to have received from heaven, there was now a final period put to both the family and kingdom of David; and in truth, the ſceptre was never reſtored to that family, till Chriſt the ſon of David came; and to him ſeveral paſſages in this pſalm are applied, even by the Jews themſelves.

ever

ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant;

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoice in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving-kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the Holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oil have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And

28 And I will make him my firſt-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forſake my law: and walk not in my judgements;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoice.

42 Thou haſt taken away the edge of his

ſword: and giveſt him not victory in the battle.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortened: and covered him with diſhonour.

45 Lord, how long wilt thou hide thyſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving-kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

*Psal. 90. *Domine, refugium.*

LORD, thou haſt been our refuge: from one generation to another.

* This pſalm was compoſed by Moſes, when the people had ſo highly offended God in the wilderneſs, that he ſhortened their lives to ſeventy or eighty years, and ſuffered them not to arrive at the age of their anceſtors, except Moſes, Caleb, and Joſhua, whoſe lives he prolonged to an hundred and twenty years.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach*us to number our days: that

* *So teach us to number our days, &c.* Do thou, O Lord, touch us with a ſenſe of thy judgements, that we, forming a juſt computation of the ſhortneſs of our days, may wiſely apply ourſelves to making the beſt uſe of our time, in repenting of thoſe ſins which have ſo highly offended thy divine majeſty.

we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

*PSAL. 91. *Qui habitat.*

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſome peſtilence.

* Moſes was probably the author of this pſalm, as well as the laſt: the laſt was calculated for the uſe of thoſe who were to die in the wilderneſs; whereas this, is evidently deſigned for thoſe who were to ſurvive this threatened devaſtation. Both pſalms ſeem to have been compoſed ſoon after the irrevocable decree was paſt, (Numb. 14.) which condemned one part of them, all that were numbered, from twenty years old and upwards, to a lingering death in the wilderneſs, and their little ones to a forty years wandering for their fathers ſins; but with a gracious promiſe, however, that they ſhould at length obtain an entrance into the land of Canaan. The occaſion of this pſalm, is ſtill pointed out more plainly at the 13th verſe: *Thou ſhalt go upon the lion and adder, &c.* There is ſomething ſo particular in this, that it will ſuit no other part of their hiſtory.

4 He

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope; thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfy him: and ſhew him my ſalvation.

*Psal. 92. *Bonum eſt confiteri.*

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving-kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep!

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

* This pſalm was particularly compoſed to be ſung on the Sabbath Day. The Pſalmiſt herein joyfully celebrates the wonderful works of God; but eſpecially the wiſe conduct of his Providence towards the wicked and the righteous.

11 The

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking;

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Evening Prayer.

*Psal. 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began, hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

* This pſalm was, in all probability, compoſed by David, when ſome of his powerful enemies began to gather ſtrength, and threatened to diſturb the peace and tranquility of his reign; but in a more ſublime ſenſe, it ought to be applied to the ſtability of the Meſſiah's kingdom, as ſeveral of the Jews themſelves acknowledge.

6 Thy

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

*Psal. 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thyſelf.

2 Ariſe, thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge; ſhall not he puniſh?

* From the nature of this pſalm it ſeems to have been compoſed in the Babyloniſh captivity, or under ſome other grievous oppreſſion: the pſalmiſt here deſcribing the diſtreſs to which the Iſraelites were reduced by the cruelty of their enemies; whoſe inſolence, impiety and blaſphemies he repreſents in a very ſtriking light. He however adores the wiſdom and goodneſs of God in the chaſtiſements he had inflicted upon his people; and foretels their deliverance, and the deſtruction of their enemies.

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law;

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgement: all ſuch as are true in heart, ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil-doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

MORNING PRAYER.

*PSAL. 95. *Venite, exultemus.*

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

* The author of this pſalm is not certainly known; but the generality of commentators aſcribe it to David. By the ſubject of it, it ſeems as if it was intended to be a ſolemn invitation of the people, (when they were all aſſembled together on the ſabbath, or ſome public occaſion) to praiſe the Lord their God, and hear inſtruction out of his law; and it is very juſtly ſtill made uſe of by the church, in the entrance of our morning ſervice. This pſalm (as the Jews themſelves confeſs, and the apoſtle to the Hebrews proves, ſee the third and fourth chapters) relates to the days of Chriſt; and the apoſtle, in the epiſtle beforementioned, demonſtrates, that the reſt here ſpoken of, could not be merely that in the land of Canaan, which their forefathers fell ſhort of, by their diſobedience to God in the wilderneſs; but another, far better, into which they were to be brought by the Meſſiah, a far greater captain than Joſhua.

9 When

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways:

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

*Psal. 96. *Cantate Domino.*

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people;

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord, the honour due unto his Name: bring preſents, and come into his courts.

* David compoſed this pſalm upon the removal of the Ark to mount Sion. It is thought to contain an illuſtrious prophecy concerning the kingdom of Chriſt being extended through the world, and the calling all nations to its ſubjection.

9 O worſhip

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved; and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

*PSAL. 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgement are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

* This pſalm is ſuppoſed to be compoſed by David, upon occaſion of thoſe conqueſts he made, not long after he had brought the ark to Mount Sion; his deſign in it, was to inſpire the Iſraelites with confidence, and terrify their enemies with the expectation of thoſe great things, which would certainly enſue, upon the ſpecial preſence of God among them. But, in its ſublimer meaning, it belongs to Chriſt's triumph over the grave, and all the powers of darkneſs, at his reſurrection and aſcenſion to his throne in heaven.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, becauſe of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Evening Prayer.

*Psal. 98. *Cantate Domino.*

O Sing unto the Lord a new ſong: for he hath done marvellous things.

* This pſalm is generally ſuppoſed to have been compoſed by David, on occaſion of ſome great deliverance, which God had newly granted to Iſrael, as an earneſt of future bleſſings, eſpecially of the coming of that great bleſſing, the prince of peace, to give complete ſalvation to his people.

2 With

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

*Psal. 99. *Dominus regnavit.*

THE Lord is King, be the people never ſo impatient: he ſitteth between the Cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

* This pſalm, probably, was written by David, and upon the ſame occaſion, and to the ſame end with the three preceding.

4 The king's power loveth judgement: thou haſt prepared equity: thou haſt executed judgment, and righteouſneſs in Jacob.

5 O magnify the Lord our God: and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnify the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

*Psal. 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a Song.

2 Be ye ſure that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

* This pſalm is generally thought to have been written by David, who invites all the world to join with the Iſraelites in the ſervice of the Lord, whoſe kindneſs to them was beyond expreſſion: and accordingly, we now uſe it in acknowledgment of God's wonderful love to us in Chriſt, who, by the ſacrifice of himſelf, redeemed us from the power of ſin and death, and made us heirs of life eternal.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

* Psal. 101. *Miſericordiam.*

MY ſong ſhall be of mercy and judgement: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs!

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look, and high ſtomach: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

* When David received Mephiboſheth into favour, he was aware what the partizans of the houſe of Saul would ſay on the occaſion, *viz*, that all theſe fair pretences and promiſes, in favour of Saul's family, were but a ſpecious artifice to get the true heirs of the crown into his hands, and then he would ſoon find means to rid himſelf of them; David therefore writes this pſalm as a declaration, to vindicate his own integrity, terrify treachery, and diſcountenance calumny.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

*Psal. 102. *Domine, exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſart.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

* This prayer was compoſed by ſome pious perſon, about the end of the Babyloniſh captivity, who was overwhelmed to ſee the temple lie waſte, and the city of Jeruſalem reduced to an heap of ruins; and it is alſo well adapted to the condition of any perſon under grievous calamities, who implores the divine favour for help and deliverance.

11 My days are gone like a ſhadow : and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever : and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy ſervants think upon her ſtones : and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord : and all the kings of the earth thy Majeſty.

16 When the Lord ſhall build up Sion : and when his glory ſhall appear ;

17 When he turneth him unto the prayer of the poor deſtitute : and deſpiſeth not their deſire ;

18 This ſhall be written for thoſe that come after : and the people which ſhall be born, ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of ſuch as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worſhip at Jeruſalem ;

22 When the people are gathered together : and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey : and ſhortened my days.

24 But

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment;

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

* PSAL. 103. *Benedic, anima mea.*

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving-kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works

* This pſalm was compoſed by David, on his recovery from a dangerous fit of ſickneſs; and is an excellent example for all who have eſcaped the ſame danger, and are deſirous of returning thanks to God, the reſtorer of their health, and the giver of every good thing they enjoy.

unto

unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickednesſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him; and his righteouſneſs upon children's children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his, that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

Evening Prayer.

*Psal. 104. *Benedic, anima mea.*

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

* From the ſubject matter of this pſalm, it is not an improbable conjecture, that David compoſed it in the foreſt of Hareth, where he was daily ſurrounded with thoſe paſtoral ſcenes he ſo finely deſcribes. The language and ſentiments of this pſalm are incomparably beautiful and poetical.

9 Thou

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to ſtrengthen man's heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all; the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer.

*Psal. 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament;

* David was undoubtedly the author of the firſt part of this pſalm, who delivered it to Aſaph and his brethren, to be conſtantly uſed in the ſervice of God in the tabernacle, when, after obtaining ſeveral memorable victories over the Philiſtines, he had ſettled the ark in mount Sion: and very probably, he afterwards enlarged it that it might be a more complete commemoration of all the mercies of God towards the Hebrews, from the days of Abraham, to the time of their taking poſſeſſion of the promiſed land.

11 Say-

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entered into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their land brought forth frogs: yea, even in their king's chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-ſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſshoppers came, and caterpillers innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a*cloud to be a covering:

* *He ſpread out a cloud to be a covering, &c.* The intenſeneſs of the cold and heat in theſe countries, by night or by day, very emphatically accounts for this proviſion of providence, in ſpreading out for the Iſraelites, a cloud for a covering from the daily heat, and a fire to diſpel the nightly cold.

and

and fire to give light in the night-ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.

41 For why? he remembered his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs;

43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes: and obſerve his laws.

Evening Prayer.

*Psal. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe!

3 Bleſſed are they that alway keep judgement: and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people: O viſit me with thy ſalvation;

5 That I may ſee the felicity of thy choſen: and rejoice in the gladneſs of thy people, and give thanks with thine inheritance.

* This pſalm ſeems to have been written by David, and to be one of the pſalms he delivered to Aſaph, when he had prepared a tabernacle for the ark.

6 We have ſinned with our fathers: we have done amiſs, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the Red ſea.

8 Nevertheleſs, he helped them for his Name's ſake: that he might make his power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand: and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and ſang praiſe unto him.

13 But within a while they forgat his works: and would not abide his counſel;

14 But luſt came upon them in the wilderneſs: and they tempted God in the deſart.

15 And he gave them their deſire: and ſent leanneſs withal into their ſoul.

16 They angered Moſes alſo in the tents: and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſs;

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They joined themſelves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then ſtood up Phinees, and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouneſs: among all poſterities for evermore.

32 They angered him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes;

33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither

34 Neither deſtroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their Idols, which turned to their own decay: yea, they offered their ſons and their daughters unto devils;

37 And ſhed innocent blood, even the blood of their ſons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppreſſed them: and had them in ſubjection.

42 Many a time did he deliver them: but they rebelled againſt him with their own inventions, and were brought down in their wickedneſs.

43 Nevertheleſs, when he ſaw their adverſity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all thoſe that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give

thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end: and let all the people ſay, Amen.

MORNING PRAYER.

*PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the

* The author of this pſalm is unknown; but from the connection of it with the two foregoing, it ſeems to have been David, who having, in pſalm 105, reminded them of the promiſes made to the patriarchs, and of the bleſſings beſtowed on their poſterity; and, in the 106th, of their horrid ingratitude for ſuch remarkable benefits, and the puniſhments he had inflicted upon them for their enormous crimes, declares, in this pſalm, the inexpreſſible kindneſs of the Lord, in freeing them from ſlavery, and his watchful providence over all mankind.

Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the

ſacrifice

sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships: and occupy their business in great waters;

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their*wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a stand-

* *Are at their wits end.* This most noble description of the dangers of a sea-faring life, is finely summed up with this expression.

ing water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in;

37 That they may ſow their land and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.

39 And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoice and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving-kindneſs of the Lord.

Evening Prayer.

*Psal. 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

* The former part of this pſalm is nearly the ſame with the five laſt verſes of the 57th; and the latter part is but very little different from the eight laſt verſes of the 60th pſalm, which was compoſed by David, when he had made ſome progreſs in the wars mentioned in that pſalm; and therefore he begins this, with giving thanks to God for his mercy; as there he laments the diſorder in which he found the affairs of the kingdom when he firſt aſcended the throne.

2 Awake, thou lute and harp: I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Judah is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

* PSAL. 109. *Deus laudum.*

HOld not thy tongue, O God, of my praiſe: for the mouth of the ungodly, yea, the

* What diſtreſs have thouſands of ſerious and thinking men felt in reading this pſalm, in which it is generally ſuppoſed, that *David uttered ſuch curſes upon his enemies;* and yet, when the pſalm is conſidered,

mouth

mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they now take my contrary part: but I give myſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let

ed, it clearly contains the curſes of David's enemies upon David: for the curſes are not againſt many, but one perſon only; ſome indeed direct theſe curſes as from David againſt Doeg; but it is more agreeable to reaſon, and the pious character of the royal pſalmiſt, to conſider them as pronounced by his enemies.

not

not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, becauſe his mind was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment: and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſshopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them: they that looked upon me, ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy;

26 And they ſhall know, how that this is

thy

thy hand: and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy ſervant rejoice.

28 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth; and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Morning Prayer.

*Psal. 110. *Dixit Dominus.*

THE Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy wor-

* It is abundantly evident, that the royal prophet here ſpeaks of ſome perſon greater than himſelf, whom he calls his *Lord*: and this can be no other than the great *Meſſiah*, the redeemer of the human race; for no other king can, in any ſenſe, be ſaid to ſit at God's right hand; nor was there any prieſt of the order of Melchizedek that could be a type of him.

ſhip:

ſhip: the dew of thy*birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

†Psal. 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

* *The dew of thy birth is of the womb of the morning.* This is a remarkable prophecy concerning the extraordinary propagation of the goſpel; ſignifying that the converts to chriſtianity ſhould be more ſplendid and numerous than the drops of pearly dew which beſpangle the graſs on a fair ſummer's morning: and like *that* too refreſhing and fertilizing all around them by their heavenly doctrine and examples.

† This pſalm ſeems to have been compoſed, as a compendious remembrance of thoſe mercies David had received from the moſt High, which he has enumerated more at large in the 115th and 116th pſalms.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

* Psal. 112. *Beatus vir.*

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

* This pſalm was probably written by the ſame author with the foregoing, and ſeems to be a commentary on the laſt verſe of it, ſhewing how wiſely they conſult their own happineſs, who obſerve the commands of the Lord; eſpecially thoſe relating to charity, and the love of our neighbour.

6 For

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

* PSAL. 113. *Laudate, pueri.*

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen; and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

* This is a pſalm of praiſe, and an exhortation to celebrate the infinite power, majeſty, and providence of God, by which all things are governed and preſerved, and the lowly in particular are exalted.

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire;

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

Evening Prayer.

*Psal. 114. *In exitu Iſrael.*

WHEN Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people;

2 Judah was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that, and fled: Jordan was driven back.

4 The mountains ſkipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams: and ye little hills, like young ſheep?

7 Tremble, thou earth, at the preſence of the Lord: at the preſence of the God of Jacob;

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

* This pſalm contains a brief poetical narration of ſome miraculous works, whereby the Lord declared his power, when he brought the poſterity of Jacob out of the Egyptian bondage.

* PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truth's ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths, and ſpeak not: eyes have they, and ſee not.

6 They have ears, and hear not: noſes have they, and ſmell not.

7 They have hands, and handle not; feet have they, and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou, houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

* This pſalm is generally ſuppoſed to be a triumphal ſong for David's victory over the Jebuſites; it being plainly a hymn of humiliation and thankſgiving to God, for a victory gained over a heathen people, who put their confidence in Idols, and deſpiſed the God of David.

14 The

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Morning Prayer.

*Psal. 116. *Dilexi, quoniam.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs; and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

* This pſalm was certainly written by David, when he fled from his rebellious ſon, and when Ahitophel, and others of his friends, joined the rebels, and he had nothing to depend upon but the goodneſs of the Almighty, who was pleaſed to plead his cauſe, and deliver him; for which reaſon, he reſolved to be truly thankful, and to call upon all his friends to rejoice with him.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

*PSAL. 117. *Laudate Dominum.*

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations

* This pſalm, like the 110th, ſeems to be prophetical of the joy that all the world ſhould conceive at the coming of the Meſſiah, to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe.

2 For

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

*Psal. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

* This pſalm was compoſed by David, after God had ſettled him on the throne of Iſrael, as well as Judah, and ſubdued all his enemies round about him. Several paſſages of it relate to the Meſſiah, and were never fulfilled till our great redeemer was made king of the world.

12 They

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord, who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

*Psal. 119. *Beati immaculati.*

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

3 For they who do no wickedneſs: walk in his ways.

4 Thou haſt charged: that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct: that I might keep thy ſtatutes!

6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.

* This pſalm, of which David was the author, is written with great art; for it is divided into as many parts as there are letters in the Hebrew alphabet; each of which, in the original, begins with the ſame letter that forms the title of the part. But notwithſtanding the pains the royal author muſt have taken, in the compoſition of this pſalm, it appears, from ſeveral paſſages in it, that it was written during the perſecution of Saul. It muſt, however, be obſerved, that David had many intervals of reſt in that period, and theſe, it is natural to think, he employed in meditating on the goodneſs and mercy of the Almighty, the excellency of his laws, and the happineſs of thoſe who make them the conduct of their lives, and, in theſe meditations, the pſalm under conſideration, ſeems to have been compoſed.

7 I will

7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgements of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

In quo corriget?

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

7 I will talk of thy commandments: and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant: that I may live, and keep thy word.

2 Open thou mine*eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

* *Open thou mine eyes, &c.* Illuminate mine underſtanding, O thou great preſerver of men, that I may clearly diſcern the admirable wiſdom which appears in thy law.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgements.
5 Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.
6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.
7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.
8 For thy teſtimonies are my delight: and my counſellers.

Adhaeſit pavimento.

MY ſoul cleaveth to the duſt: O quicken thou me according to thy word.
2 I have acknowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.
3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.
4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.
5 Take from me the way of lying: and cauſe thou me to make much of thy law.
6 I have choſen the way of truth: and thy judgements have I laid before me.
7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.
8 I will run the* way of thy commandments: when thou haſt ſet my heart at liberty.

* *I will run the way of thy commandments, when thou haſt ſet, &c.* When thou haſt delivered me from my perſecutors, I will render thee better ſervice, and more chearfully perform all thy commandments.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LET thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembered thine everlaſting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promiſed to keep thy law.

2 I made

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as*fat as brawn: but my delight hath been in thy law.

* *Their heart is as fat as brawn.* This paſſage is rightly tranſlated in the Greek, Latin, and Syriac, *Their heart is curdled like milk*, i. e. grown ſour and diſagreeable. It is very improperly rendered in our Liturgy, *as fat as brawn*; becauſe ſwine's fleſh, not being eaten among the Jews, they could have no knowledge of brawn.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: than thouſands of gold and ſilver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me, and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become*like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly; O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving-kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickened me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

* *I am become like a bottle in the ſmoke.* That is, my ſkin is ſhrivelled up, like a bottle that has long hung in the ſmoke. Their bottles uſed to be made of leather.

Quomodo dilexi!

LORD, what love have I unto thy law: all the day long is my ſtudy in it!

2 Thou through thy commandments haſt made me wiſer than mine enemies: for they are ever with me.

3 I have more underſtanding than my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgements: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter than honey unto my mouth!

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgements.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth pleaſe thee, O Lord: and teach me thy judgements.

5 My

5 My ſoul is alway in my *hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt trodden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgements.

* *My ſoul is alway in my hand.* A phraſe, ſignifying to be expoſed to great danger, becauſe, what a man holds in his hand may be eaſily ſnatched out.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good: that the proud do me wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.

5 I am thy ſervant; O grant me underſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and precious ſtone.

8 Therefore hold I* ſtraight all thy commandments: and all falſe ways I utterly abhor.

Mirabilia.

THY teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful

* *Therefore hold I ſtraight all thy commandments &c.* This ſignifies that he paid a ſteady regard to all God's commandments in general; without making a diſtinction as to thoſe which did or did not ſuit his own Diſpoſition or temper of mind. And this, indeed, is certain that they who reject thoſe precepts which oppoſe their luſts, and comply only with thoſe that ſuit their inclinations, do not properly ſerve *God* but *themſelves*: and muſt expect to be dealt with accordingly.

unto

unto me; as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement!

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according to thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindneſs.

8 Thy word is true from everlaſting: all the

the judgements of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgements ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

Morning Prayer.

*Psal. 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar!

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battle.

†Psal. 121. *Levavi oculos meos.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

* This pſalm was written by David, when the calumnies of Doeg forced him to fly into the deſarts for ſafety, and even to go into the country of the Arabians, here expreſſed by the tents of Kedar.

† This pſalm appears to have been written by David, when he fled from Jeruſalem, in order to avoid the army of his rebellious ſon.

2 My

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

*Psal. 122. *Lætatus ſum.*

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in itſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtify unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgement: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

* David having ſettled the ark on mount Sion, and being in the country ſome time before one of their ſolemn feſtivals, heard the people inviting one another to join in their company, to viſit the dwelling-place of the God of Jacob, and pay him the tribute of praiſe and thankſgiving. This pleaſing incident inſpired the royal prophet, to compoſe this pſalm for their uſe on theſe ſolemn occaſions.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

*PSAL. 123. *Ad te levavi.*

UNTO thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

†PSAL. 124. *Niſi quia Dominus.*

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

* This pſalm was doubtleſs written in a time of great diſtreſs, when ſome great and inſolent enemy threatened to level the walls of Jeruſalem with the duſt. ſee 2 Kings 19. 4.

† This pſalm appears to have been written by David, after ſome remarkable victory, over a numerous hoſt of his enemies; perhaps the Philiſtines, when they ſpread themſelves in the valley of Rephaim. 2 Sam. 5. 22. or the Ammonites and their aſſociates. 2 Sam. 10. 6.

3 Yea,

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

* Psal. 125. *Qui confidunt.*

THEY that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil-doers; but peace ſhall be upon Iſrael.

* This pſalm was probably occaſioned by the arrival of Sennacherib's army againſt Jeruſalem. It tends to encourage the people under their great affliction, and to aſſure them, that God would not ſuffer Sennacherib, that rod of his anger, to chaſtiſe them long. The words, it is thought, were dictated by the prophet Iſaiah.

Evening Prayer.

*Psal. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

†Psal. 127. *Niſi Dominus.*

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

* It is generally allowed, that this pſalm was written by Ezra, on the return of the Jews from the Babyloniſh captivity.

† This pſalm is generally thought to be compoſed by Solomon. It tends to ſhew that all care for the proſperity of cities and Families is unprofitable without the protection of providence: and that a fruitful offspring are the effects of his bleſſing.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

*Psal. 128. *Beati omnes.*

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe;

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

7 Yea, that thou ſhalt ſee thy children's children: and peace upon Iſrael.

†Psal. 129. *Saepe expugnaverunt.*

MANY a time have they fought againſt me from my youth up: may Iſrael now ſay;

* This pſalm is thought, by ſome, to have the ſame author with the former; and many are of opinion, that it was compoſed for, and uſed at a marriage; the Jews being accuſtomed, in their benedictions on theſe occaſions, to wiſh the parties all manner of happineſs; eſpecially a long and tranquil life. Here may be obſerved, a gradual riſe in the bleſſings promiſed.

† The prophet in this pſalm commemorates the dangers and deliverances of the people of God; and foretells certain deſtruction to their enemies.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by, ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

* PSAL. 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

* This pſalm ſeems to have been compoſed by David, during the time of his penitence, for the atrocious crime he committed with Bathſheba.

6 My

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord; for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

*Psal. 131. *Domine, non eſt.*

LORD, I am not high-minded: I have no proud looks.

2 I do not exerciſe myſelf in great matters: which are too high for me;

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Morning Prayer.

†Psal. 132. *Memento, Domine.*

LORD, remember David: and all his trouble;

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

* David is ſuppoſed to have compoſed this pſalm, in anſwer to the expreſſions by which he was vilified, as one that affected the throne in the days of Saul.

† It ſeems that this pſalm was made uſe of at the Solemnity of bringing up the ark. It is imagined to have been compoſed by Solomon, when he built the temple, and fulfilled what was deſigned by his Father David 2 Sam. 7.

3 I will

3 I will not come within the tabernacle of mine houſe : nor climb up into my bed ;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber : neither the temples of my head to take any reſt ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his foot-ſtool.

8 Ariſe, O Lord, into thy reſting-place : thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs : and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant David's ſake : turn not away the preſence of thine anointed.

11 The Lord hath made a faithful oath unto David : and he ſhall not ſhrink from it ;

12 Of the fruit of thy body : ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them : their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf : he hath longed for her.

15 This ſhall be my reſt for ever : here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe : and will ſatisfy her poor with bread.

17 I will deck her prieſts with health : and her ſaints ſhall rejoice and ſing.

18 There

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

*PSAL. 133. *Ecce, quam bonum!*

BEhold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

†PSAL. 134. *Ecce nunc.*

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

* The conteſt between the tribes (after Abſalom's and Sheba's rebellion was ended) being not yet laid, David, as it ſhould ſeem, wrote this pſalm to compoſe it. It contains an exhortation to unity, beginning in the prince, and diffuſed through the people, illuſtrated by two images, the moſt apt and beautiful that ever were imagined.

† This pſalm ſeems to have been ſung at the ſhutting of the gates of the temple, as an exhortation to thoſe who were to watch in the night, to be diligent in their office of ſinging pſalms, and making devout prayers for the people.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

* Psal. 135. *Laudate Nomen.*

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings:

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

* This ſeems to have been the morning hymn, which the præcentor called upon the Levites to ſing at the opening of the gates of the temple: as the foregoing was ſung at the ſhutting them up in the evening.

12 And

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of men's hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

Evening Prayer.

*Psal. 136. *Confitemini Domino*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

* This pſalm, like the preceding one, is a commemoration of the goodneſs of the Lord, eſpecially of the wonderful works he had done for Iſrael. The form of acknowledgement, *for his mercy endureth for ever*, ſo often repeated in this pſalm, was preſcribed by David, to be uſed continually in the divine ſervice.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wiſdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The ſun to rule the day: for his mercy endureth for ever;

9 The moon and the ſtars to govern the night: for his mercy endureth for ever.

10 Who ſmote Egypt with their firſt-born: for his mercy endureth for ever;

11 And brought out Iſrael from among them: for his mercy endureth for ever;

12 With a mighty hand and ſtretched-out arm: for his mercy endureth for ever.

13 Who divided the Red ſea in two parts: for his mercy endureth for ever;

14 And made Iſrael to go through the midſt of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, he overthrew them in the Red ſea: for his mercy endureth for ever.

16 Who led his people through the wilderneſs: for his mercy endureth for ever.

17 Who ſmote great kings: for his mercy endureth for ever;

18 Yea, and ſlew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And

20 And Og the king of Baſan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever;

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all fleſh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

*PSAL. 137. *Super flumina.*

BY the waters of Babylon we ſat down, and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong, and melody in our heavineſs: Sing us one of the ſongs of Sion.

4 How ſhall we ſing the Lord's ſong: in a ſtrange land?

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

* This pathetic pſalm was occaſioned by the inſults which were offered the Jewiſh captives in Babylon.

7 Remember

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee, as thou haſt ſerved us.

9 Bleſſed ſhall he be that taketh thy children and throweth them againſt the ſtones.

*PSAL. 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving-kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me: and enduedſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving-kind-

* In this pſalm, David acknowledges the goodneſs of God, in advancing him from a low and afflicted condition to the throne of Iſrael.

neſs

neſs towards me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

Morning Prayer.

*Psal. 139. *Domine, probaſti.*

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

* This pſalm was written by David, when he was accuſed of having evil deſigns againſt Saul; and therefore he preſented his appeal to God himſelf, who well knew the falſity of ſuch calumnies. The ſentiments contained in it, are more noble, elevated, and ſublime, than any we meet with in the moſt celebrated compoſitions of Greece or Rome.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them!

18 If I tell them, they are more in number than the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

*PSAL. 140. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man;

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings,

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battle.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper up-

* The occaſion of this pſalm was the perſecution of Saul, the calumnies of Doeg, and the treachery of the Ziphites; and was ordered by David to be ſung in publick, after his acceſſion to the throne, in grateful commemoration of his deliverance from ſuch a complication of dangers.

on the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor; and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

*Psal. 141. *Domine, clamavi.*

LORD, I call upon thee, haſte thee unto me: and conſider my voice when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening-ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

* This pſalm ſeems to have been compoſed by David, juſt before his flight to Achiſh king of Gath. As he was no ſtranger to the temptations which would ſurround him in the idolatrous country to which he was going, he requeſts ſuch a degree of prudential caution from God, as might preſerve him from any danger which might threaten him in his aſylum. That it was compoſed in the evening before his flight, appears, from his deſiring, ver. 2. That it might be accepted as an evening oblation.

8 Our

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt; O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Evening Prayer.

*Psal. 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried nnto thee, O Lord, and ſaid: Thou art my hope, and my portion in the land of the living.

* This prayer was made by David, when he hid himſelf from Saul in the cave of En-gedi.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutors: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

* PSAL. 143. *Domine, exaudi.*

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee, as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

* This pſalm ſeems to have been compoſed by David, during the rebellion of Abſalom, when he had reaſon to fear the Almighty would deal with him according to his ſins; which he here deprecates, with a deep ſenſe of his own unworthineſs.

8 O let

8 O let me hear thy loving-kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble;

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

MORNING PRAYER.

*PSAL. 144. *Benedictus Dominus.*

BLESSED be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him!

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

* This pſalm was written by David, after having obtained ſome ſignal victory; perhaps after thoſe two victories over the Philiſtines, mentioned 2 Sam. 5. if not before them; for he ſtill mentions more oppoſers who were unſubdued, ver. 7 and 11.

5 Bow

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them: ſhoot out thine arrows, and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full, and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

*Psal. 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my king, and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mighti-

* In this pſalm David celebrates with great zeal and affection, the greatneſs, power and juſtice of the Deity; but eſpecially his goodneſs towards all men, and the love which he bears towards all who worſhip him in ſincerity: a compoſition this, worthy the ſerious peruſal of chriſtians; as they have more lively tokens of God's goodneſs and mercy in the goſpel, than any Jew could boaſt of with all his national privileges.

neſs

neſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

* PSAL. 146. *Lauda, anima mea.*

PRaiſe the Lord, O my ſoul; while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth,

* This pſalm was, probably, the production of ſome pious perſon after the Babyloniſh captivity, who had been taught by experience, that the promiſes of princes were not always to be depended upon.

he

he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God;

5 Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever;

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers; he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Evening Prayer.

*Psal. 147. *Laudate Dominum.*

O Praiſe the Lord; for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

* This pſalm ſeems to have been written by Nehemiah, when he had finiſhed the walls, and ſet up the gates of Jeruſalem.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattle: and feedeth*the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wool: and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

* *Feedeth the young ravens, &c.* The paternal providence of the deity, is conſpicuous in no inſtance more, than in the tender regard he takes of thoſe of the irrational creation, whoſe parents can make but a ſlender proviſion for them; and in that light the young ravens are mentioned here.

18 He

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

*PSAL. 148. *Laudate Dominum.*

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made; he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

* It ſeems probable that this pſalm was compoſed by David when God had given him reſt from all his enemies round about; which filled his heart with ſuch love for his maker, that in a tranſport of admiration, he wrote this rapturous ſong: in which, being conſcious of the narrow limits of his own praiſes, he calls upon all creatures in heaven and earth to join in one ſymphony to the great Lord of all.

10 Beaſts and all cattle: worms and feathered fowls;

11 Kings of the earth, and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people; all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

*Psal. 149. *Cantate Domino.*

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them†praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory: let them rejoice in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

* This pſalm appears to have been written by David, after having gained ſome ſignal victory, and ſubdued thoſe kingdoms which till his time ſupported themſelves againſt all the efforts made by the Iſraelites, notwithſtanding their countries were part of the land promiſed by God to Abraham. Gen. 15. 18.

† *Let them praiſe his name in the dance.* This act of devotion, however ludicrous it may appear to us, has always been looked upon with reverence by the Eaſterns. See Exod: 15. 20. 2 Sam: 6. 15.

7 To

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

*PSAL. 150. *Laudate Dominum.*

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

* This pſalm, like the former, ſeems to have been compoſed by David after ſome remarkable victory; though it might well be uſed on any joyous occaſion.

The End of the Pſalms.

Forms

Forms* of PRAYER to be uſed at SEA.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the Book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in His Majeſty's Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds, until day and night come to an end; Be pleaſed to receive into thy almighty and moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy; that we may be a ſafeguard unto our moſt gracious Sovereign Lord King GEORGE, and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our iſland may in peace and quietneſs ſerve thee our God; and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praiſe and glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

* Theſe Forms were firſt added at the laſt review, but not deſigned for a complete office, nor compriſed in any particular method: but are all of them (except the two firſt alone, which are *daily to be uſed in his Majeſty's Navy*) occaſional forms, to be uſed as the circumſtances of their affairs require; and are ſo well adapted to their ſeveral occaſions, that any one that obſerves them will ſee their ſuitableneſs without any illuſtration.

The

Forms of PRAYER to be uſed at SEA.

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Prayers to be uſed in Storms at Sea.*

OMoſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy Commandments: But now we ſee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

¶ *Or this.*

OMoſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of

miſery

miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we being delivered from this diſtreſs may live to ſerve thee, and to glorify thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour, thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity; that thou wouldeſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance; but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short

Forms of PRAYER to be uſed at SEA.

Short Prayers for ſingle Perſons, that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LORD, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made, and ruleſt all things: O deliver us for thy Name's ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, art juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

Short Prayers in reſpect of a Storm.

THOU, O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a Storm; hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.

Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent Danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins, of which his Conſcience ſhall accuſe him; ſaying as followeth:*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men: We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſ-

doings

doings; The remembrance of them is grievous unto us, The burthen of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father: For thy Son our Lord Jeſus Chriſt's ſake forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, which with hearty repentance, and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs; and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.

PSAL. 66. *Jubilate Deo.*

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name; make his praiſe to be glorious, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent ourſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs: even when we gave all for loſt, our ſhip, our goods, our lives; then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended towards us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command: that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore

bleſs

bleſs and glorify thy Name for this thy mercy, in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger; and give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us; that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious, and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at death's door.

The waters of the ſea had well-nigh covered us: the proud waters had well-nigh gone over our ſoul.

The

The ſea roared: and the ſtormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble.

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men!

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Forms of PRAYER to be uſed at SEA.

2 Cor. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

After Victory or deliverance from an Enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us.

Therefore

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do aſcribe to thee, who art the only giver of Victory. And we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: to whom with thee and the Holy Spirit, as for all thy mercies, ſo in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

Forms of PRAYER to be uſed at SEA.

2 Cor. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer Book may be uſed; only inſtead of theſe words* [We therefore commit his Body to the Ground, Earth to Earth, *&c.*] *ſay,*

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the reſurrection of the Body (when the Sea ſhall give up her Dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile Body, that it may be like his glorious Body, according to the mighty working whereby he is able to ſubdue all things to himſelf.

A Form of PRAYER with THANKSGIVING, to be uſed Yearly upon the Fifth* Day of *November*; for the happy Deliverance of King *JAMES* I. and the three Eſtates of *England*, from the moſt traiterous and bloody intended Maſſacre by Gunpowder: And alſo for the happy Arrival of his Majeſty King *WILLIAM* on this Day, for the Deliverance of our Church and Nation.

¶ *The Miniſter of every Pariſh ſhall give warning to his Pariſhioners publickly in the Church at Morning Prayer the Sunday before, for the due Obſervation of the ſaid day. And after Morning Prayer, or preaching, upon the ſaid* Fifth Day of November, *ſhall read publickly, diſtinctly and plainly, the* Act of Parliament *made in the third Year of King* James *the Firſt for the Obſervation of it.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things: except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences:*

THE Lord is full of compaſſion and mercy: longſuffering, and of great goodneſs. *Pſal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our Sins: nor rewarded us according to our wickedneſſes. *ver.* 10.

¶ *Inſtead of* Venite exultemus, *ſhall this Hymn following be uſed; one Verſe by the Prieſt, and another by the Clerk and people.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* 107. 1

* The occaſions and reaſons of the obſervation of this and the following days are ſo well known to all that have any knowledge in the affairs of this nation, that it would be needleſs to repeat the ſeveral hiſtories of them here.

Let them give thanks whom the Lord hath redeemed and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. Ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* 35. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. 57. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. Pſal. 147. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. Ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf. Pſal. 80. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. Ver. 18.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Proper Pſalms,* 64. 124. 125.

¶ *Proper Leſſons.*

The firſt. 2 Sam. 22. *Te Deum.*
The ſecond. Acts 23. *Jubilate.*

¶ *In the ſuffrages after the Creed, theſe ſhall be inſerted and uſed for the King;*

Prieſt. O Lord, ſave the King;

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place;

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him;

People. Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and ſtates, profeſſing thy holy and eternal truth, from the wicked Conſpiracies, and malicious practices, of all the enemies thereof: We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the Firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then aſſembled in Parliament, by Popiſh Treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural Conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy name be aſcribed all honour and glory in all Churches of the ſaints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

ACcept alſo, moſt gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladneſs, after the time that thou hadſt afflicted us, and putting a new ſong into our mouths, by bringing his Majeſty King *William* upon this Day, for the deliverance of our Church and Nation from Popiſh Tyranny and arbitrary power. We adore the wiſdom and juſtice of thy providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee, give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues, ſo flouriſh among us, that they may be the ſtability of our times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which followeth.*

ALmighty God, and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didſt prevent the malice and imaginations

imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterprize, plotted and intended this day to have been executed againſt the King, and the whole State of England, for the ſubverſion of the Government and Religion eſtabliſhed among us; and didſt likewiſe upon this day wonderfully conduct thy ſervant King *William*, and bring him ſafely into England, to preſerve us from the attempts of our enemies to bereave us of our Religion and Laws; We moſt humbly praiſe and magnify thy moſt glorious Name for thy unſpeakable goodneſs towards us, expreſſed in both theſe acts of thy mercy. We confeſs it has been of thy mercy alone, that we are not conſumed: for our ſins have cried to heaven againſt us, and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruin. And increaſe in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayeſt ſtill continue thy favour, with the light of thy Goſpel, to us and our poſterity for evermore; and that for thy dear Son's ſake Jeſus Chriſt, our only Mediator and Advocate. *Amen.*

¶ *Inſtead*

¶ *Inſtead of the Prayer* [In time of War and Tumults] *ſhall be uſed this Prayer following.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty protector, and ſcatter our enemies that delight in blood: Infatuate and defeat their Counſels, abate their Pride, aſſwage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in Authority under him, with judgement and juſtice to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame; we may all duly ſerve thee, and give thee thanks in thy holy Congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, inſtead of the Collect for the Day, ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent ourſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs, in preſerving the King, and the three Eſtates of the Realm of England aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making

making this Day again memorable, by a freſh inſtance of thy loving kindneſs towards us. We bleſs thee for giving his late Majeſty King *William* a ſafe arrival here, and for making all oppoſition fall before him, till he became our King and Governor. We beſeech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treaſons and Conſpiracies; Preſerve him in thy Faith, Fear, and Love; Proſper his reign with long happineſs here on earth; and crown him with everlaſting glory hereafter, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

The Epiſtle. Rom. 13. 1.

LET every ſoul be ſubject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for Conſcience ſake. For, for this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Luke 9. 51.

AND it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of: For the ſon of man is not come to deſtroy men's lives, but to ſave them. And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer for the Church militant, this following Prayer is to be uſed.*

O God, whoſe Name is excellent in all the earth, and thy glory above the heavens; who on this day didſt miraculouſly preſerve our Church and ſtate from the ſecret contrivance and helliſh malice of Popiſh conſpirators; and on this day alſo didſt begin to give us a mighty deliverance from the open tyranny and oppreſſion of the ſame cruel and blood-

thirſty enemies: We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous loving-kindneſs to our Church and Nation, in the preſervation of our religion and liberties. And we humbly pray, that the devout ſenſe of this thy repeated mercy, may renew and increaſe in us a ſpirit of love and thankfulneſs to thee its only Author; a ſpirit of peaceable ſubmiſſion and obedience to our gracious Sovereign Lord King GEORGE; and a ſpirit of fervent zeal for our holy religion, which thou haſt ſo wonderfully reſcued, and eſtabliſhed a bleſſing to us and our poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

A Form

A FORM of PRAYER with FASTING, to be uſed yearly upon the Thirtieth Day of *January* being the Day of the Martyrdom of the Bleſſed King CHARLES the Firſt; to implore the mercy of God, that neither the Guilt of that ſacred and innocent Blood, nor thoſe other ſins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreaſonable men, may at any time hereafter be viſited upon us, or our poſterity.

¶ *If this Day ſhall happen to be* Sunday, *this form of Prayer ſhall be uſed and the Faſt kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The ſervice of the Day ſhall be the ſame with the uſual Office for Holy-Days in all things; except where it is in this Office otherwiſe appointed.*

The Order for MORNING PRAYER.

¶ *He that miniſtereth, ſhall begin with one or more of theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

Correct us, O Lord, but with judgement; not in thine anger, leſt thou bring us to nothing. *Jer.* 10. 24.

Enter not into judgement with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgements! *Pſal.* 119. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. 9. 33.

Nevertheleſs, our feet were almoſt gone: our treadings had well-nigh ſlipped. *Pſalm.* 73. 2.

For why? we were grieved at the wicked: we did alſo ſee the ungodly in ſuch proſperity. ver. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſal.* 31. 15.

They ſpake againſt him with falſe tongues, and compaſſed him about with words of hatred: and fought againſt him without a cauſe. Pſal. 109. 2

Yea, his own familiar friends, whom he truſted: they that eat of his bread, laid great wait for him. *Pſal.* 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* 71. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The adverſary and the enemy entered into the gates of Jeruſalem: ſaying, when ſhall he die, and his name periſh? *ver.* 12. *Pſal.* 41. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſal.* 35. 11.

For the ſins of the people, and the iniquities of the prieſts: they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. 4. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man; *Gen.* 49. 6.

Even the man of thy right hand: the ſon of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. 80. 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſd.* 3. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſd. 5. 4. and 3. 3.

For though he was puniſhed in the ſight of men: yet was his hope full of immortality. *Wiſd.* 3. 4.

How is he numbered with the children of God: and his lot is among the ſaints! Wiſd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belong-

eth

eth: be favourable and gracious unto Sion. *Pſal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O ſhut not up our ſouls with ſinners: nor our lives with the blood-thirſty. *Pſal.* 26. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs. Pſal. 51. 14.

For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee. *Pſal.* 5. 4.

Thou wilt deſtroy them that ſpeak leaſing: the Lord abhors both the blood-thirſty and deceitful man. ver. 6.

O how ſuddenly do they conſume: periſh, and come to a fearful end! *Pſal.* 73. 18.

Yea, even like as a dream, when one awaketh: ſo didſt thou make their image to vaniſh out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of ſaints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and juſt are thy judgements! Pſal. 119. 137.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.* 9. 10. 11.

¶ *Proper Leſſons.*

The firſt, 2 *Sam.* 1.

The ſecond, S. *Matth.* 27.

¶ *Inſtead*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two, which next follow, be uſed.*

O Moſt mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy diſpleaſure didſt ſuffer the life of our gracious Sovereign King *Charles* the Firſt, to be (as this day) taken away by the hands of cruel and bloody men: We thy ſinful creatures here aſſembled before thee, do, in the behalf of all the people of this land, humbly confeſs, that they were the crying ſins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood (the ſhedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever: But pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnify thy Name for thine abundant grace beſtowed upon our martyred Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his

murderers.

murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his courage and conſtancy, his meekneſs and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins: and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this Day be uſed) immediately after the Collect* [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge

ledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, OLord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Here us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, after the prayer for the King* [Almighty God, whoſe kingdom is everlaſting, *&c.*] *inſtead of the Collect for the Day, ſhall theſe two be uſed.*

O moſt mighty God, *&c.* Bleſſed Lord, in whoſe ſight, *&c.* } *As in the Morning Prayers.*

The Epiſtle. 1 S. PET. 2. 13.

SUbmit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing

your liberty for a Cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. MATTH. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all he ſent unto them his Son, ſaying, They will reverence my Son. But when the huſbandmen ſaw the Son, they ſaid among themſelves, This is the heir, come let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto

thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed, ſhall be read, inſtead of the Sermon for that Day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion, ſet forth by Authority; or the Miniſter, who officiates, ſhall preach a Sermon of his own compoſing upon the ſame argument.*

¶ *In the Offertory ſhall this Sentence be read:*

Whatſoever ye would that men ſhould do unto you, even ſo do unto them: for this is the law and the prophets. S. *Matth.* 7. 12.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *theſe two Collects following ſhall be uſed.*

O Lord, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgement remembered mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed, bleſſed King CHARLES the Firſt (as on this day) to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd; but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crowns, our then gracious Sovereign King CHARLES the Second, from his bloody enemies, hiding

him under the ſhadow of thy wings, until their tyranny was overpaſt; and didſt bring him back, in thy good appointed time, to ſit upon the throne of his Father; and together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble and unfeigned thanks; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy Reign over us; So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be uſed at Morning Prayer, inſtead of* Venite exultemus, *ſhall here alſo be uſed before the Proper Pſalms.*

Righteous art thou, O Lord, *&c.*

¶ *Proper Pſalms.* 79. 94. 85.

¶ *Proper Leſſons.*

The Firſt. *Jer.* 12. or *Dan.* 9. to *v.* 22.
The Second, *Hebr.* 11. *v.* 32. and 12. to *v.* 7.

¶ *Inſtead*

¶ *Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two, which next follow, be uſed.*

O Almighty Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy ſinful people do here fall down before thee, confeſſing that thy judgements were right, in permitting cruel men, ſons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the ſame upon ourſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble ourſelves before thee; beſeeching thee to deliver this Nation from blood-guiltineſs (that of this day eſpecially) and to turn from us, and our poſterity, all thoſe judgements, which we by our ſins have worthily deſerved: Grant this, for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear Servant, our dread Sovereign King CHARLES the Firſt, to be (as upon this day) given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine anointed; whom thou waſt pleaſed, even at the hour of death

death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his Throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was; and at length by a wonderful providence bring him back, and ſet him thereon; to reſtore thy true Religion, and to ſettle Peace amongſt us: for theſe thy great mercies we glorify thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkneſs, *&c.*] *ſhall theſe three next following be uſed.*

O Lord, we beſeech, *&c.*
O moſt mighty God, *&c.*
Turn thou us, *&c.*
} *As before at Morning Prayer.*

¶ *Immediately before the Prayer of S.* Chryſoſtom, *ſhall this Collect which next followeth be uſed:*

ALmighty and everlaſting God whoſe righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the ſacred perſon of thine anointed, haſt taught us that neither the greateſt of Kings, nor the beſt of men, are more ſecure from violence than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant, that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good

in

in us, may withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes; but that, according to the example of this thy bleſſed Martyr, we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſt his ſake; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen*.

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtoration of the Government after many Years interruption: Which unſpeakable Mercies were wonderfully completed upon the Twenty ninth of *May*, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept Holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Obſervation of the Twenty-ninth Day of May yearly, as a Day of publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene Creed, *on the Lord's Day next before every ſuch Twenty-ninth of* May, *and Notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-Days, except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Aſcenſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; If it be* Monday *or* Tueſday *in* Whitſun-week, *or* Trinity Sunday, *The Proper Pſalms appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before: and in all theſe caſes the reſt of this Office ſhall be omitted: but if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite exultemus, *ſhall be conſtantly uſed.*

¶ *Morning Prayer ſhall begin with theſe ſentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

It is of the Lord's mercies that we were not conſumed: becauſe his compaſſions fail not. *Lam.* 3. 22.

¶ *Inſtead of* Venite exultemus, *ſhall be ſaid or ſung this Hymn following; one verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be alway of the lovingkindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* 89. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. 111. 4.

Who can expreſs the noble Acts of the Lord: or ſhew forth all his praiſe? *Pſal.* 106. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. 111. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* 147. 6.

The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong. Pſal. 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſuffereaſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* 85. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. 59. 10.

They are brought down, and fallen: but we are riſen, and ſtand upright. *Pſal.* 20. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. Pſal. 36. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* 115. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. ver. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the Children of men! *Pſal.* 107. 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. ver. 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* 78. 4.

That

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. Pſal. 78. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations: from the ground of the heart. *Pſal.* 68. 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his beneſits upon us. ver. 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* 7. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation, ſay alway, The Lord be praiſed. Pſal. 40. 19.

Glory be to the Father, *&c.*
As it was in the beginning, &c.

¶ *Proper Pſalms.* 124, 126, 129, 118.
¶ *Proper Leſſons.*
The firſt, 2 *Sam.* 19. *ver.* 9. *or*
Numb. 16. *Te Deum.*
The ſecond, *The Epiſtle of S.* Jude.
Jubilate Deo.

¶ *The Suffrages next after the Creed, ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;
Anſw. *And grant us thy ſalvation.*
Prieſt. O Lord, ſave the King;
Anſw. *Who putteth his truſt in thee.*
Prieſt. Send him help from thy holy place;
Anſw. *And evermore mightily defend him.*
Prieſt. Let his enemies have no advantage againſt him;

Anſw. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſw. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord;

Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe Kingdoms from *The Great Rebellion*, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord King CHARLES the Second, notwithſtanding

ſtanding all the power and malice of his enemies; and by placing him on the Throne of theſe Kingdoms, didſt reſtore alſo unto us the Publick and free Profeſſion of thy true Religion and worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves; vowing all holy obedience, in thought, word, and work, unto thy divine Majeſty; and promiſing all loyal and dutiful allegiance to thine anointed Servant now ſet over us, and to his Heirs after him: Whom we beſeech thee to bleſs with all increaſe of grace, honour, and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth:*

ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious conſpiracies, and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praiſe, as for thy many other great and

and publick mercies, ſo eſpecially for that ſignal and wonderful deliverance, by thy wiſe and good Providence, as upon this day completed, and vouchſafed to our then moſt gracious Sovereign King CHARLES the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, uſurpation, and tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand and thine arm did reſcue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour and glory, and praiſe, with moſt humble and hearty thanks in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doeth wondrous things; and bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

¶ *In the Communion Service immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

O Almighty God, *&c.* OLord God of our ſalvation, *&c.* } *As before at Morning Prayer.*

The Epiſtle. 1 S. PET. 2. 11.

DEarly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation

verſation honeſt among the gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. S. MATTH. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *In*

¶ *In the Offertory ſhall this Sentence be read.*

NOT every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. *Matth.* 7. 21.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *this Collect following ſhall be uſed.*

ALmighty God, and heavenly Father, who, of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy moſt holy Name, had contrived, and well nigh effected the utter deſtruction of this Church and Kingdom; As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us, that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us: Abate their pride, aſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect

tect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of defence againſt the face of all his enemies: Clothe them with ſhame and confuſion; but upon himſelf and his poſterity let the Crown for ever flouriſh. So we thy people, and the ſheep of thy paſture, will give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen*.

A FORM of PRAYER with THANKSGIVING to Almighty God, to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty Fifth Day of *October*; being the Day on which His Majeſty began his Happy Reign.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all Things; except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Sunday, *this whole Office ſhall be uſed, as it followeth, entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that, firſt of all, Supplications, Prayers, Interceſſions, and giving of thanks be made for all men; for Kings and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, and another by the Clerk and people.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* 8. 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him! Pſal. 144. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* 111. 4.

O that

A Form of Prayer for the 25th of October.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! Pſal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Pſal.* 84. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſal.* 61. 6. & 21. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him. Pſal. 61. 7.

In his time let the righteous flouriſh: and let peace be in all our borders. *Pſal.* 72. 7. & 147. 14.

As for his enemies, clothe them with ſhame: but upon himſelf let his crown flouriſh. Pſal. 132. 19.

Bleſſed be the Lord God, even the God of Iſrael; which only doeth wondrous things. *Pſal.* 72. 18.

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with Majeſty. Amen. Amen: ver. 19.

Glory be to the Father, *&c.*

As it was in the beginning, &c:

¶ *Proper Pſalms.* 20, 21. 101.

¶ *Proper Leſſons.*

The firſt, Joſh. 1. *to the end of the Ninth Verſe.*

Te Deum.

The ſecond, Rom. 13.

Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus*:

Prieſt. O Lord, ſhew thy mercy upon us;
Anſw. *And grant us thy ſalvation.*
Prieſt. O Lord, ſave the King;
Anſw. *Who putteth his truſt in thee.*
Prieſt. Send him help from thy holy place;
Anſw. *And evermore mightily defend him.*
Prieſt. Let his enemies have no advantage againſt him;
Anſw. *Let not the wicked approach to hurt him.*
Prieſt. Endue thy Miniſters with righteouſneſs;
Anſw. *And make thy choſen people joyful.*
Prieſt. O Lord, ſave thy people;
Anſw. *And bleſs thine inheritance.*
Prieſt. Give peace in our time, O Lord;
Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*
Prieſt. Be unto us, O Lord, a ſtrong tower;
Anſw. *From the face of our enemies.*
Prieſt. O Lord, hear our prayer;
Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving, for His Majeſty's Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the kingdoms of the world, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this Day, to place thy ſervant, our Sovereign Lord King GEORGE upon

the

the Throne of theſe Realms. Let thy wiſdom be his guide, and let thine arm ſtrengthen him; let juſtice, truth, and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian profeſſion, flouriſh in his days: direct all his counſels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conſcience ſake; that neither our ſinful paſſions, nor our private intereſts may diſappoint his cares for the publick good: let him always poſſeſs the hearts of his people, that they may never be wanting in honour to his Perſon, and dutiful ſubmiſſion to his Authority: let his Reign be long and proſperous, and crown him with immortality in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall the following Prayer, for the King, and Royal Family be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble prayers, with our hearty thankſgivings for our Sovereign Lord GEORGE, as on this Day, ſet over us by thy grace and providence to be our King; and ſo together with him bleſs our gracious Queen *Charlotte*, their Royal Highneſſes *George* Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family; that they all ever truſting in thy

goodneſs,

goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Then ſhall follow this Collect for God's protection of the King againſt all his enemies.*

MOST gracious God, who haſt ſet thy ſervant GEORGE our King upon the Throne of his Anceſtors, we moſt humbly beſeech thee to protect him on the ſame from all the dangers to which he may be expoſed; Hide him from the gathering together of the froward, and from the inſurrection of wicked doers: Do thou weaken the hands, blaſt the deſigns, and defeat the enterprizes of all his enemies; that no ſecret conſpiracies, nor open violences, may diſquiet his reign; but that being ſafely kept under the ſhadow of thy wing, and ſupported by thy power, he may triumph over all oppoſition; that ſo the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adverſities, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then*

for the Twenty-fifth of October:

¶ *Then the Prayer for the high Court of Parliament if ſitting.*

¶ *In the Communion-Service, immediately before the reading of the Epiſtle, inſtead of the Collect for the King, and that of the Day, ſhall be uſed this Prayer for the King, as ſupreme Governor of this Church.*

BLeſſed Lord, who haſt called Chriſtian Princes to the defence of thy Faith, and haſt made it their duty to promote the ſpiritual Welfare, together with the temporal Intereſt of their people; We acknowledge with humble and thankful hearts thy great goodneſs to us, in ſetting thy ſervant, our moſt gracious King, over this Church and Nation; Give him, we beſeech thee, all thoſe heavenly graces that are requiſite for ſo high a truſt; Let the work of thee his God proſper in his hand; Let his eyes behold the ſucceſs of his deſigns for the ſervice of thy true Religion eſtabliſhed amongſt us: And make him a bleſſed inſtrument of protecting and advancing thy Truth, wherever it is perſecuted and oppreſſed; Let Hypocriſy and Profaneneſs, Superſtition and Idolatry fly before his Face; Let not Hereſies and falſe Doctrines diſturb the peace of the Church, nor Schiſms and cauſeleſs Diviſions weaken it; But grant us to be of one heart and one mind in ſerving thee our God, and obeying him according to thy Will. And that theſe Bleſſings may be continued to after Ages, let there never be one wanting in his Houſe to ſucceed him in the Government of theſe Kingdoms; that our poſterity may ſee his Childrens Children,

dren, and Peace upon Iſrael. So we that are thy people, and Sheep of thy Paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation. *Amen.*

The Epiſtle. 1 S. PET. 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. S. MATTH. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men.

Tell

Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed, ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth.* 5. 16.

¶ *After the Prayer* [for the whole ſtate of Chriſt's Church, *&c.*] *theſe Collects following ſhall be uſed.*

¶ *A Prayer for Unity.*

O God, the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of peace; Give us grace ſeriouſly to lay to heart the great dangers we are in by our unhappy diviſions. Take away all hatred and prejudice, and whatſoever elſe may hinder us from godly union and concord; That as there is but one body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptiſm; one God and Father of us all; ſo we may henceforth be all of one heart, and of one ſoul, united in one holy bond of truth and peace, of faith

and charity; and may with one mind and one mouth glorify thee, through Jeſus Chriſt our Lord. *Amen.*

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

ARTICLES

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlaſting, without body parts, or paſſions; of infinite power, wiſdom, and goodneſs; the Maker and Preſerver of all things, both viſible and inviſible. And in unity of this Godhead there be three Perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

II. *Of the Word, or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, and of one ſubſtance with the Father, took Man's nature in the womb of the bleſſed Virgin, of her ſubſtance: ſo that two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joined together in one perſon never to be divided, whereof is one Chriſt, very God, and very Man; who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men.

III. *Of the going down of Chriſt into Hell.*

AS Chriſt died for us, and was buried; ſo alſo is it to be believed, that he went down into Hell.

IV. *Of the Reſurrection of Chriſt.*

CHRIST did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of Man's nature, wherewith he aſcended into Heaven, and there ſitteth until he return to judge all men at the laſt day.

V. *Of the Holy Ghoſt.*

THE Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory with the Father and the Son, very and eternal God.

VI. *Of the ſufficiency of the holy Scriptures for ſalvation.*

HOLY Scripture containeth all things neceſſary to ſalvation: ſo that whatſoever is not read therein nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an Article of the Faith, or be thought requiſite or neceſſary to ſalvation. In the name of the holy Scriptures we do underſtand thoſe canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

¶ Of the Names and Number of the canonical BOOKS.

GENESIS,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Joſhua,
Judges,
Ruth,
The 1 *Book of Samuel,*
The 2 *Book of Samuel,*
The 1 *Book of Kings,*
The 2 *Book of Kings,*
The 1 *Book of Chronicles,*
The 2 *Book of Chronicles,*
The 1 *Book of Eſdras,*
The 2 *Book of Eſdras,*
The Book of Heſter,
The Book of Job,
The Pſalms,
The Proverbs,
Eccleſiaſtes or Preacher,
Cantica or Songs of Solomon,
4 *Prophets the Greater,*
12 *Prophets the Leſs.*

And the other Books (as *Hierome* ſaith,) the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine; ſuch are theſe following.

The 3 Book of Eſdras,
The 4 Book of Eſdras,
The Book of Tobias,
The Book of Judith,
The reſt of the Book of Heſter,
The Book of Wiſdom,
Jeſus the Son of Sirach,
Baruch the Prophet,
The Song of the three Children,
The Story of Suſanna,
Of Bell and the Dragon,
The Prayer of Manaſſes,
The 1 Book of Maccabees,
The 2 Book of Maccabees,

All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Teſtament.*

THE Old Teſtament is not contrary to the New; for both in the Old and New Teſtament, everlaſting life is offered to Mankind by Chriſt, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for tranſitory promiſes. Although the Law given from God by Moſes, as touching Ceremonies and Rites, do not bind Chriſtian men, nor the Civil precepts thereof ought of neceſſity to be received in any commonwealth; yet notwithſtanding, no Chriſtian man whatſoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanaſius*'s Creed, and that which is commonly called the *Apoſtles* Creed, ought thoroughly to be received and believed: for they may be proved by moſt certain warrants of holy Scripture.

IX. *Of Original or Birth-ſin.*

ORiginal Sin ſtandeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original Righteouſneſs, and is of his own Nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated: whereby the luſt of the fleſh, is not ſubject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of itſelf the nature of ſin.

X. *Of free-will.*

THE condition of Man, after the Fall of *Adam* is ſuch, that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith, and calling upon God: Wherefore we have no power to do good works, pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the juſtification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith; and not for our own

works, or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholſome Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

XII. *Of good works.*

ALbeit that Good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of God's Judgement; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith; Inſomuch that by them a lively faith may be as evidently known as a tree diſcerned by the fruit.

XIII. *Of Works before Juſtification.*

WORKS done before the grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of faith in Jeſus Chriſt, neither do they make men meet to receive grace, or (as the School-Authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

XIV. *Of Works of Supererogation.*

VOluntary Works beſides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required: Whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV. *Of Chriſt alone without ſin.*

CHRIST in the truth of our nature, was made like unto us in all things ſin only excepted; from which he was clearly void, both in his fleſh, and in his ſpirit. He came to be the Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin as St. *John* ſaith, was not in him. But all we the reſt, although baptized, and born again in Chriſt, yet offend in many things; and if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.

XVI. *Of ſin after Baptiſm.*

NOT every deadly ſin, willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God we may ariſe again, and amend our lives: And therefore they are to be condemned, which ſay, they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XVII. *Of Predeſtination and Election.*

PRedeſtination to Life, is the everlaſting purpoſe of God, whereby, before the foundations of the world were laid, he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore, they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon; they through Grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only-begotten Son Jeſus Chriſt:

they

they walk religiouſly in good works, and at length, by God's mercy, they attain to everlaſting felicity.

As the godly conſideration of Predeſtination, and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the Works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things; as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal Salvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God; ſo, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's predeſtination, is a moſt dangerous downfall, whereby the Devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, we muſt receive God's promiſes in ſuch wiſe, as they be generally ſet forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expreſly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Chriſt.*

THEY alſo are to be had accurſed, that preſume to ſay, That every Man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of Nature. For holy Scripture doth ſet out unto us only the Name of Jeſus Chriſt, whereby men muſt be ſaved.

XIX. *Of the Church.*

THE viſible Church of Chriſt is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtred, according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Hieruſalem*, *Alexandria*, and *Antioch*, have erred; ſo alſo the Church of *Rome* hath erred; not only in their living and manner of Ceremonies, but alſo in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witneſs and a keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame; ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of Salvation.

XXI. *Of the Authority of general Councils.*

GEneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (foraſmuch as they be an Aſſembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

ARTICLES of RELIGION.

XXII. *Of Purgatory.*

THE Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images as of Reliques, and alſo Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of miniſtering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or miniſtering the Sacraments in the congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by Men who have publick authority given unto them in the congregation, to call and ſend Miniſters into the Lord's vineyard.

XXIV. *Of ſpeaking in the Congregation in ſuch a tongue as the people underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the people.

XXV. *Of the Sacraments.*

SAcraments ordained of Chriſt, be not only badges or tokens of chriſtian men's profeſſion; but rather, they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel; that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five, commonly called Sacraments, that is to ſay Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſm, and the Lord's Supper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about; but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſome effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as Saint *Paul* ſaith.

XXVI. *Of the Unworthineſs of the Miniſters, which hinders not the effect of the Sacraments.*

ALthough in the viſible Church the evil be ever mingled with the good, and ſometimes the evil have chief authority in the Miniſtration of the Word and Sacraments; yet foraſmuch as they do not the ſame in their own Name, but in Chriſt's, and do miniſter by his commiſſion and authority, we may uſe their Miniſtry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith and rightly do receive the Sacraments miniſtered unto them; which be effectual, becauſe of Chriſt's inſtitution and promiſe, although they be miniſtered by evil men.

Never-

Nevertheleſs, it appertaineth to the diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences; and finally, being found guilty, by juſt judgement be depoſed.

XXVII. *Of Baptiſm.*

BAptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not chriſtened; but it is alſo a ſign of Regeneration, or New birth, whereby, as by an inſtrument, they that receive Baptiſm rightly, are grafted into the Church; the promiſes of the forgivneſs of ſin, and of our adoption to be the ſons of God by the Holy Ghoſt, are viſibly ſigned and ſealed; Faith is confirmed, and Grace increaſed by virtue of prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a ſign of the Love that Chriſtians ought to have among themſelves one to another; but rather is a Sacrament of our redemption by Chriſt's death: Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the Bread which we break is a partaking of the Body of Chriſt, and likewiſe the Cup of bleſſing is a partaking of the Blood of Chriſt.

Tranſubſtantiation (or the change of the Subſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Chriſt's Ordinance reſerved, carried about, lifted up, or worſhipped.

XXIX. *Of the Wicked, which eat not the Body of Chriſt in the uſe of the Lord's Supper.*

THE wicked, and ſuch as be void of a lively faith, although they do carnally and viſibly preſs with their teeth, (as St. *Auguſtine* ſaith,) the Sacrament of the Body and Blood of Chriſt; yet in no wiſe are they partakers of Chriſt; but rather, to their condemnation do eat and drink the ſign or ſacrament of ſo great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament by Chriſt's ordinance and commandment, ought to be miniſtered to all Chriſtian men alike.

XXXI. *Of the one Oblation of Chriſt finiſhed upon the Croſs.*

THE Offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and actual: and there is none other ſatisfaction for ſin, but that alone. Wherefore the ſacrifice of Maſſes, in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Prieſts.*

BIſhops, Prieſts, and Deacons are not commanded by God's Law, either to vow the eſtate of ſingle life, or to abſtain from marriage: Therefore it is lawful for them, as for all other Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

XXXIII. *Of excommunicate Perſons, how they are to be avoided.*

THAT Perſon which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not neceſſary, that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been diverſe, and may be changed, according to the diverſities of countries, times, and men's manners, ſo that nothing be ordained againſt God's Word. Whoſoever through his private judgement, willingly and purpoſely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth againſt the common Order of the Church, and hurteth the authority of the Magiſtrate, and woundeth the conſciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and aboliſh ceremonies or rites of the Church ordained only by man's authority, ſo that all things be done to edifying.

XXXV. *Of the Homilies.*

THE ſecond Book of Homilies, the ſeveral titles whereof we have joined under this Article, doth contain a godly and wholſome Doctrine, and neceſſary for theſe times, as doth the former Book of Homilies, which were ſet forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtanded of the people.

¶ Of the Names of the Homilies.

1 *OF the right Uſe of the Church.*
2 *Againſt peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works; firſt of Faſting.*
5 *Againſt Gluttony and Drunkenneſs.*
6 *Againſt Exceſs of Apparel.*
7 *Of Prayer.*
8 *Of the place and Time of Prayer.*
9 *That Common Prayer and Sacraments ought to be miniſtered in a known tongue.*
10 *Of the reverend eſtimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Chriſt.*
13 *Of the Paſſion of Chriſt.*
14 *Of the Reſurrection of Chriſt.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16 *Of the Gifts of the Holy Ghoſt.*
17 *For the Rogation-days.*
18 *Of the ſtate of Matrimony.*
19 *Of Repentance.*
20 *Againſt Idleneſs,*
21 *Againſt Rebellion.*

ARTICLES of RELIGION.

XXXVI. *Of Conſecration of Biſhops and Miniſters.*

THE Book of Conſecration of Arch-biſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of *Edward* the Sixth, and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of itſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the Rites of that Book, ſince the ſecond year of the forenamed King *Edward*, unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame Rites; we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. *Of the Civil Magiſtrates.*

THE King's Majeſty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes doth appertain; and is not, nor ought to be ſubject to any foreign Juriſdiction.

Where we attribute to the King's Majeſty the chief government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended; we give not to our Princes the miniſtering either of God's Word, or of the Sacraments; the which thing the Injunctions alſo lately ſet forth by *Elizabeth* our Queen, do moſt plainly teſtify: But that only prerogative, which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf; that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil-doers.

The Biſhop of *Rome* hath no juriſdiction in this Realm of *England*.

The Laws of the Realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

XXXVIII. *Of Chriſtian men's Goods, which are not common.*

THE Riches and Goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain *Anabaptiſts* do falſly boaſt. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Chriſtian man's Oath.*

AS we confeſs, that vain and raſh Swearing is forbidding Chriſtian men by our Lord Jeſus Chriſt, and *James* his Apoſtle; ſo we judge, that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophet's teaching in juſtice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearſed, is again approved, and allowed to be holden and executed within the Realm, by the aſſent and conſent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the Subſcription of the Hands of the Archbiſhop and Biſhops of the Upper-houſe, and by the Subſcription of the whole Clergy of the Nether-houſe in their Convocation, in the Year of our Lord 1571.

A TABLE of the ARTICLES.

1. OF *Faith in the Holy Trinity.*
2. *Of Chriſt the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Reſurrection.*
5. *Of the Holy Ghoſt.*
6. *Of the Sufficiency of the Scripture.*
7. *Of the Old Teſtament.*
8. *Of the Three Creeds.*
9. *Of Original or Birth-Sin.*
10. *Of Free-will.*
11. *Of Juſtification.*
12. *Of good Works.*
13. *Of Works before Juſtification.*
14. *Of Works of Supererogation.*
15. *Of Chriſt alone without Sin.*
16. *Of Sin after Baptiſm.*
17. *Of Predeſtination and Election.*
18. *Of obtaining Salvation by Chriſt.*
19. *Of the Church.*
20. *Of the Authority of the Church.*
21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Miniſtering in the Congregation.*
24. *Of ſpeaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the unworthineſs of Miniſters.*
27. *Of Baptiſm.*
28. *Of the Lord's Supper.*
29. *Of the Wicked, which eat not the Body of Chriſt.*
30. *Of both Kinds.*
31. *Of Chriſt's one Oblation.*
32. *Of the Marriage of Prieſts.*
33. *Of Excommunicate Perſons.*
34. *Of the Traditions of the Church.*
35. *Of the Homilies.*
36. *Of Conſecration of Miniſters.*
37. *Of Civil Magiſtrates.*
38. *Of Chriſtian men's Goods.*
39. *Of a Chriſtian man's Oath.*

A TABLE of KINDRED and AFFINITY, wherein whoſoever are related, are forbidden in Scripture, and our Laws, to marry together.

A Man may not marry his	*A Woman may not marry with her*
1 Grandmother,	1 Grandfather,
2 Grandfather's Wife,	2 Grandmother's Huſband,
3 Wife's Grandmother.	3 Huſband's Grandfather.
4 Father's Siſter,	4 Father's Brother,
5 Mother's Siſter,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Siſter's Huſband.
7 Mother's Brother's Wife,	7 Mother's Siſter's Huſband,
8 Wife's Father's Siſter,	8 Huſband's Father's Brother,
9 Wife's Mother's Siſter.	9 Huſband's Mother's Brother.
10 Mother,	10 Father,
11 Step-Mother,	11 Step-Father,
12 Wife's Mother.	12 Huſband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Huſband's Son,
15 Son's Wife.	15 Daughter's Huſband.
16 Siſter,	16 Brother,
17 Wife's Siſter,	17 Huſband's Brother,
18 Brother's Wife.	18 Siſter's Huſband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Huſband.
22 Daughter's Son's Wife,	22 Daughter's Daughter's Huſband
23 Wife's Son's Daughter,	23 Huſband's Son's Son,
24 Wife's Daughter's Daughter.	24 Huſband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Siſter's Daughter.	26 Siſter's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Huſband.
28 Siſter's Son's Wife,	28 Siſter's Daughter's Huſband,
29 Wife's Brother's Daughter,	29 Huſband's Brother's Son,
30 Wife's Siſter's Daughter.	30 Huſband's Siſter's Son.

THE END.